

The
**CHRISTIAN
CENTURY**

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Number 3

**Col. Henry Watterson
on Christianity**

**Hon. Z. T. Sweeney on
Baptism and Church
Membership**

with an Editorial Reply

CHICAGO

The Divinity of Christ

is the new work on religion by EDWARD SCRIBNER AMES which bids fair to be even more generally discussed than the same author's "Psychology of Religious Experience."

It is a popular statement of both the theological and practical truths centering in our evangelical faith in Christ.

It is scholarly, but not technical.

It lifts the problem of the nature and character of Christ out of the setting of the old-time dogmatism and places it in the light of the more empirical, human and meaningful thought of our own day.

Its Treatment of Unitarianism is original, fresh, illuminating. A single chapter entitled, "Why I am not a Unitarian" will furnish any reader, conservative or liberal, a new point of view.

It is glowing with religious earnestness. It is a living word spoken to the hearts and souls of living people.

Professor George A. Coe says:

"These sermons display a remarkable union of intellectual boldness and spiritual warmth. I know of nothing else in print that brings out quite so clearly the positive religious values that can be reached by a rigorous application to Christian dogmas of the functional and valuational point of view. Even readers who cannot accept Professor Ames's position at all points must agree that such a book helps to clear the air, and to focus attention at the right point."

The Chicago Inter-Ocean says:

"Six sermons full of broad humanity."

The Baptist World says:

This book is interesting, among other things, in that it rejects both Trinitarianism and Unitarianism. The author says, "Each alike accepts the underlying dualism, and without questioning its validity has chosen to champion opposite extremes." He contends that the who of Jesus is not to be decided by his human birth, but by his divine relations. An insidious, strong putting of the theology in the author's local atmosphere.

The Independent says:

"Dr. Ames does not deny being a liberal, but strongly objects to being styled a 'Unitarian', quoting with enthusiasm a saying of one of the early leaders of his denomination: 'I am neither a Unitarian nor a Trinitarian, but strive to be simply a Christian.' The sermons are thoughtful, moderate in tone and straightforward in expression."

Unity says:

"Those who were privileged to listen to these sermons must have found their spiritual natures quickened."

The Advance says:

"These are strong, virile sermons, appealing to the reason and satisfying the heart."

Professor Edward C. Moore, of Harvard, says:

"It is a very clear and convincing statement of the issue as it stands in the minds of modern men. It makes us realize how the old formulation of the question has become obsolete, no one any longer states the question in the old terms. Dr. Ames has availed himself in admirable fashion of the opportunity for a new statement of the case, and the spirit in which he writes must convey confidence and reassurance to all."

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CHARLES CLAYTON MORRISON AND HERBERT L. WILLET. EDITORS

The Illusion of the Remote



ALEXANDER PROCTOR was the greatest interpreter of spiritual religion produced by the Disciples of Christ in the generation just past. He kept his mind on more intimate terms with his own experience than was the wont of those who felt bound by the letter of legal commandments. He therefore constantly interpreted the realities of religion in terms of his actual present life. This filled his preaching with a rare human quality and suffused his soul with an abiding and vivid joy.

A colporteur of religious tracts once approached the veranda of Mr. Proctor's house where the preacher, then grown quite old, was sitting, and introduced himself with the question, "Do you want to go to heaven?" "No, I do not, sir," promptly replied the seer, whose feet were even then taking hold on the threshold of the unseen, "I am already there."

This reply illuminates Mr. Proctor's spiritual genius. He had overcome the illusion with which most of us are obsessed, the illusion that the best things are the remote things. We despise the near—or ignore it. We imagine that heaven is far away in space and time. But heaven is crowding itself right into our commonplace lives if we were but aware of it. All the way to heaven is heaven, and there is no joy to be revealed to our souls in the future but the flavor and thrill of it may be a part of our experience even now.

Life's full meed of happiness and inspiration is lacking to most of us just because the rich value of the things we do possess is eclipsed by the illusion of the things that seem to be beyond. We strain after the remote. We disdain the treasures of our own city or our land and travel far to look on scenes and objects less interesting and often less significant than those we have at home. Meanwhile travelers are coming great distances to behold what we ignore. It is a proverb with travelers that strangers often know a city's points of interest better than her own citizens.

These nearby possibilities of happiness which we take as a matter of course, mechanically, spending all our idealism upon remote and inaccessible things, assert their reality in a very tragic way oftentimes. When they are taken from us, then we awake to what they might have meant to us. Carlyle loved his wife. But she did not know it, nor did he know it himself. He accepted her as an article of furniture. Much of the time she was in the way. "Stop rocking," he said one day when he was writing. Being particularly irritable that day, even her breathing annoyed him. "Stop breathing," he said. And she did. But at her casket he cried, "O that I might have her back for just five minutes to tell her how much I loved her!" The measureless possibilities of happiness inhering in love—every-day love—had been overlooked because they were nearby.

With what glory does memory crown mother when

she has gone! Her selflessness, her untiring devotion, her almost preternatural insight and the exhaustless fund of comfort upon which our bruised hearts were wont to draw—all these we measure and assess with new vividness when she has passed from our ken. But why could not our hearts have flung this idealism about her while she was with us?

Our human nature cheats us into sweeping the distant ranges of possibility to find life's values. Meanwhile the best values of the universe lie in our lap. The physicist with his microscope finds worlds of mystery in a rain-drop equal to that the astronomer with his telescope finds in the firmament. But Christ puts into our hand the instrument that reveals a world of happiness in our thousand a year, equal to that in our neighbor's ten thousand a year. Christ breaks the illusion that contentment and joy are found in things remote from us, and shows us that they are found in us. He makes us see that blessedness is not from without inward, but from within outward. What he does in our souls has the effect, so the apostle tells us, of making all things new!

If we learn of Christ aright we acquire the fine art of spelling out the great idealistic meanings of life's facts and events. Dull work becomes companionship with Him who worketh even until now. Love ceases to be a mere individual thing and becomes a bursting forth through us of the eternal heart of the universe. The little child in the home comes trailing clouds of glory and of mystery which abide over its cradle like the star over the place where Jesus lay. The mystery and the inspiration and the glory of life are not remote; they are near us all, accessible to us all.

How sorry a mistake it is to which our hearts have, perhaps unchangeably, grown accustomed—the mistake of thinking of God as "up there!" He is down here! His presence burns in every common bush. The manger was not too lowly to receive Him. And He was made known characteristically once by the breaking of bread! The whole meaning of the incarnation was to cure our obsession that God is far away and to teach us to find Him in our common life. We live in Him and move in Him and in Him have our being. We need a new mental imagery in our praying. That spatial imagery of a remote potentate is not Christian. We need instead the sense of God's gentle circumambient pressure upon our souls,

"His fullness around our incompleteness,
And round our restlessness His rest."

There is not one good thing that is far away in time or space. The secret of joy and contentment and inspiration is with us. It is not in heaven, that a miracle should be worked to bring it to us, nor across the seas, that some one should go on a long journey to fetch it to us, but it is nigh us, even in our mouth and in our heart.

Social Survey

BY ORVIS F. JORDAN.

Sectarianism and Social Progress

One of the fundamental tasks of social progress is to remove the things that divide men into hostile camps. The feelings that war against brotherhood are the real enemies of the social spirit. The prejudices that arise through differences of language, color, occupation and a thousand other causes have ever threatened the peace of the community. It is rather shocking to the religious man to find sociologists sometimes listing religion among the divisive forces, and by implication, one of the things to be removed as the enemy of human brotherhood. It is shocking because we believe that the supreme task of Jesus was to create a brotherhood in a family where God is the Father.

If it be true that our religion is divisive and the mother of hatred and strife, then it is not the religion of Christ. The place where the divisive action of religion is most manifest in this country is in the villages of the middle west. Here hostile sects are still warring for foot-hold. There are communities where the Methodists and Baptists each have their own grocery store and sometimes even their village ticket in local politics. There are communities where Presbyterians would have but little commerce with Episcopalians and where some who call themselves Christians only (save the mark!) would write the question mark all over the salvation of the pedobaptists.

When religion takes on this divisive and intolerant spirit, it is truly the enemy of the rising social spirit and the only question is whether to up-root it or to reform it. Since the origins of Christianity are also the origins of the social spirit, we need not despair of reconciling fully and completely the modern movement of social reform with the ancient movement of the religion of Christ. They are mother and daughter, though we may not always recognize it. We might imagine a community with numbers of church buildings which really possessed the social spirit, and we might imagine a community with few spires with the divisive sectarianism. The problem is not one of roofs but of attitudes of the heart.

Professor Taylor's Book on Missions

In the missionary literature of the Disciples of Christ we have for the first time a book that avowedly champions the social methods in modern missions. We have long had missionaries that employed these methods with success, but it is a comfort to have a mission study book that will teach the young people, our coming leaders, that this is the correct way to carry on the world propaganda for Christ. We refer to the book by Professor Taylor on "The Social Work of Christian Missions," which was recently reviewed editorially in *The Christian Century*. Once mission work was carried on as a program of getting certain ceremonies imposed upon a population or a certain creed indoctrinated. The mission program of the Protestant church is today the largest expression that modern religion has ever found of the true ideals that are latent in the original gospel of Christ. The modern missionary who understands his task is busy building up a way of living. He is wise enough to recognize the connection of the physical with the spiritual. He sees that home life, education, benevolence, industrial life, these and many other social facts have deep significance for the program of Christian missions.

Professor Taylor has brought together in popular and readable form the substance of many monumental works on these things, adding his own interpretation and his interesting method of presentation. The wide circulation of his book may awaken still other questions. If this is to be the point of view of the church on foreign fields, how can we have a different point of view in the work of the church at home? Foreign missions are a half century more modern than the home churches. This is due to the lack of hampering traditions and the wisely chosen leadership of foreign fields. It remains for the home churches to grasp the full significance for their own work which is to be found in such studies as these in Professor Taylor's book.

Is Our Jury System Obsolete?

We have always regarded our jury system as one of the most valuable assets in Anglo-Saxon administration of justice. We have

prided ourselves that we were not subject to the judicial tyrannies to which other countries have often been subjected. Yet we are beginning to realize that our system is about to break down. There are professional jurymen that hang about the court-rooms of the city. These men have come to be known by low-grade lawyers, and their presence on a jury accompanied with a bribe is sufficient to hang a jury, which will create a situation where the next trial more usually results in acquittal. The jury-bribing cases in Chicago never resulted in much on account of the difficulty of getting a jury to render a verdict against venal jurymen.

Numerous experiments are being tried to get higher grade and non-professional juries. In California they have been using women juries, without however, demonstrating that they are either better or worse than juries of men. They have elements of weakness all their very own. In Chicago the juries to try insanity cases have been made up recently of eminent citizens. One jury was composed of the city's most leading business men. Another jury was composed of religious leaders of Jews, Catholics, and Protestants. The selection of prominent citizens for jury service has always been attended with the greatest difficulty on account of the hardships many men would suffer by being out of communication with their business for a considerable length of time.

When the jury system was inaugurated, there was a less complicated business and industrial life. It is more difficult to get good men to serve now. Perhaps we must always rely on the jury system to check the work of judges. Shall we limit its function or extend it? We have been arguing over the recall of judges. Shall we subject the decisions of juries to referendum? Such is the radical proposal of some. We doubt whether the unreflective public is as likely to render a just verdict as twelve careful men who have heard the evidence. The public might only cast the vote of a half dozen editors.

The Social Life of the Rural Community

Superior means of communication and transportation have transformed the conditions of urban life. Cities can now be larger. They can be in touch with other cities. The express train enables the population to avoid congested conditions and live in suburbs. The telephone is a medium not only for business but for social intercourse as well. The delights of the city that have enticed the young from the farm have been precisely these advantages accruing from our modern conditions. But now it is becoming apparent that the country has the opportunity of securing most of these advantages. The cheap automobile promises to solve the transportation problem of the country when the good roads movement bears its perfect fruit. At least it will be a valuable addition to the facilities offered by the interurban electric lines. The telephone has already brought the farmer into touch with his neighbors and with market conditions. Many country homes have private water-works and even electric light plants, the two being installed now for a matter of \$400. A modern furnace, modern plumbing and all the rest make the country home a most attractive place winter and summer. With all these advantages, little has been done to develop library facilities, access to lectures and concerts and the other things of the intellectual life. There is a great field for the social enthusiast to work out a rural program. Our new inventions have laid the foundations for a return to the country homestead system of the English. This movement back to the farm can never be complete on account of the birth of the modern factory but it should be encouraged as far as modern conditions permit. Better social privileges in the country will be a great aid.

—Christmas being by way of pre-eminence the children's festival, President Hyde of Bowdoin in the *Congregationalist* ventures this prayer:

Child of Bethlehem, Lover of little children! May the gladness of thy birthday in our happy hearts and homes make us eager to give all children immunity from taint of hereditary disease and degeneracy; protection from injurious work, and guidance into congenial vocations; playgrounds, clubs, and leaders for exercise and recreation; schools that train together hand and brain, heart and will; courts and officers tactful to reclaim the delinquent; fathers and mothers who by Christlike sharing of their children's interests earn the power to impart to them Christian ideals.

There is here an opportunity to be fellow workers with God in carrying the Christmas spirit through the year and through all the years.

The Christian World

A PAGE FOR INTERDENOMINATIONAL ACQUAINTANCE.

A Remarkable Ministerial Human Document

Rev. Dr. S. D. McConnell is one of the best known Episcopalian ministers in this country. In a letter to *The Churchman* he gives his personal experience of going to church as a layman for the past seven years. His article has called forth in the pages of that journal many responses, some favorable to Dr. McConnell's view of worship, others critical. What he says is full of suggestion to all churchmen. Dr. McConnell's testimony, given with the greatest candor, is as follows:

WHERE SHALL I WORSHIP?

During thirty-five years I was in the active ministry of the Episcopal Church. Seven years ago a physical breakdown obliged me to retire. Since then I have been a private Christian. During this period I have been learning, really for the first time, the way things appear from the pew instead of the pulpit. Formerly I wondered why men did not go to church; now I begin to wonder why they do. That they do go, in large numbers, is a very marvellous thing. The motives which impel them are not easy to discern or to describe. It is partly from habit, formed and inherited through many generations; partly from a dim sense of obligation; but underlying both these is the ethnic and universal desire to acknowledge in some form the presence and pressure of the Eternal Mystery. This elemental need will, no doubt, draw men to church for a long while after they confess to themselves that they obtain neither pleasure nor profit.

My experience of the last half dozen years has led me to the conviction that as things are in the Protestant Churches the provision for public worship is almost totally unfit to satisfy the elemental human need which has in all ages led men to say, "I will go up into the house of the Lord." This experience has been a surprise to me, and the feeling produced by it a shock and distress. When I first took my place in the pew among the congregation, I now know that I was still unconsciously feeling as a minister and not as one of the congregation. But as the weeks and months went on I found myself waiting and looking for something which I did not find. I asked myself, "What is it? What do I come to church for, anyway?" I could only answer that I came from long habit, and "for sake of example." But where was the intrinsic profit? Why should I by example encourage people to do what I could not justify to myself? And as I watched the congregation from my new viewpoint I saw that the majority were getting as little from it as I. Then I said to myself: "It is because it is such an old story for you. Use has dulled the finer sense. For half a lifetime you have been repeating forms until they have become meaningless to you." I thought this might be so, and to test it I would go to a Unitarian service—as unlike as possible to the one I was used to. There, indeed, I found a congregation less listless and more alert than the one I had left. But they did not seem to be on the alert for the same thing that I sought. So far as I could see, they were there to hear an address—and the address was well worth hearing—but the craving for devotion remained unsatisfied. Indeed I could not discern that either preacher or people felt any need thereof.

The service preliminary to the address was jejune, thin, unemotional. Indeed, it left the impression that any service at all was but a yielding to a religious custom. Two motives seemed to dominate the whole function—craving for intellectual satisfaction and a vague desire for the general betterment of the human lot. But I did not find what I sought, and I was convinced that average men would never in large numbers be found in a place which was neither a temple nor a lyceum, but an attempted combination of the two, which spoiled them both.

So I came back to Church and set myself once more to find what I sought.

The service began with promise. The opening sentences with their noble uplift were fitting invitation to the soul. The Confession, in the united voice of the kneeling congregation, with the official declaration of pardon following, appeased the hungry and anxious heart. The *Venite Adoremus* voiced the awakened hope and gratitude. All promised well, but there it was broken. There were four Psalms appointed for the day. One of them was a psalm of praise to God, valid at any time and for any people. But two of them were couched in terms unintelligible to any people now living, even to a modern Jew; and one of them contained such imprecations upon one's enemies as no Christian can use. Then followed the lesson from the Old Testament—2 Kings xix., it was. It purports to be the story of an episode in a war between two peoples at some indefinite time and place. In his extremity one of the combatants invoked the aid of a prophet. After a long homily the prophet promised help. The next morning, when the king opened his eyes he saw 185,000 of his enemies lying dead about the walls of his city, "smitten by the angel of Jehovah." How could I bring my soul back, after that, to the mood in which the *Venite* had left it? The *Te Deum* which followed might have done it. But that glorious psalm—the Marseillaise of devotion—was squeaked and tortured by a

vested choir of seven girls and one man! The spell was hopelessly broken. There was nothing for it. The prayers, at once stately and sensible, led one on to the sermon. And the sermon—what shall I say? The preacher is a scholar and a gentleman, and a personal friend. For thirty-four minutes he read from a manuscript a composition, excellent English, sound in doctrine, self-evidently true, but leading to no practical issue, and touching no human emotion.

The sober fact is: "The hungry sheep look up and are not fed."

That men are giving up church-going in numbers can no longer be denied. A hundred explanations have been assigned. One reason at least is plain—they do not believe that what they would get is worth going for.

What can I and others like me do? For myself I will keep on going while I live. The habit of a lifetime is a potent motive. And, moreover, I am so firm in a belief in the necessity for the Church and for common worship to human society that I cannot but think this human need will somehow find its fitting satisfaction. It is not finding it now in the Protestant Churches. In the Roman Church, in large measure, it does find it. If one could but forget the absurd claims of Rome, the materialistic theology upon which her doctrine of the Mass rests, her impudent meddling with the individual life, he might, maybe, bow himself with one of her kneeling congregations and find himself in the presence of God, in touch with human companionship, and the thirst of his soul might be slaked.

The supreme task of our Church at this moment is not to expand herself in a great missionary apasm, but to increase the flow of milk in her dry breasts for her own children.

S. D. McCONNELL.

Heckling the Church

At last the worm has turned, and the down-trodden, maligned, and much abused church has spoken in the person of Rev. Harry Emerson Fosdick of Montclair, N. J. He has conferred a benefit upon all who have the welfare of the church at heart. Since it became fashionable in the popular magazines to say all the ugly things that could be said about the failures of the church, we have wondered whether one would arise to silence these detractors. We are glad that the cause of the church has found such an advocate. When it comes to criticizing the church, "fools rush in where angels fear to tread." Every man who has a grievance finds an avenue of communication. All who love the interests of the church know her shortcomings and failures. None lament them more than her best friends. Neither have any labored to correct them more than they. Most of the latter day critics have never contributed anything to the solution of her problems. It is easy to tell of her faults, but the church is on the alert for men who solve her problems, enter into her joys, inspire her membership, and make her what she ought to be—the mightiest factor in our civilization. The *Presbyterian Banner* has epitomized Mr. Fosdick's contribution so well that we give it in full:

This is the title of an uncommonly keen and convincing article in the December Atlantic by Rev. Harry Emerson Fosdick, pastor of the First Baptist church of Montclair, N. J. He refers to the prevailing fashion of muckraking the Church, which has become the pastime of so many shallow critics. Just let anybody begin to discourse on "the failure of the Church" and expatiate on its "traditionalism," "formalism," and "sectarianism," and he will take himself seriously and may lead others to do likewise. Mr. Fosdick exposes several fallacies that lie behind this sort of talk. One "is the implicit and strangely mistaken understanding that the ecclesiastical situation used to be better than it is." In refutation of this assumption, Mr. Fosdick simply opens Hugh Latimer's sermons of the middle of the sixteenth century and parallels all our modern faults found against the Church intensified many fold. He opens Pepy's Diary of the middle of the next century and finds "Much discourse about the bad state of the Church, and how the clergy are come to be men of no worth in the world." These assumed better days were the "good old times, when for the quibble of a text men excommunicated each other, or for a difference about the sacrament made the ground run red with human blood." Another assumption lying back of this heckling is that "there are special ecclesiastical diseases, traditionalism, formalism, sectarianism, and such like" that are peculiarly the distress of the Church, whereas they are every one found in other professions and fields of action. As to traditionalism, where shall we find it in such extreme and exasperating forms as in the law, and as to sectarianism, where shall we find it so unreasonable and unyielding as in medicine? Of course all this does not help the Church, except that it shows that the Church is not a sinner above others and is only subject to common human infirmities. But it could stop the heckling of these petty critics who are carrying on their business in ignorance of the past and of the real significance of the Church. The Church is the inevitable organization of the inescapable element of religion in human life, and it presents an immense and vital problem to be solved, not a target to shoot at. "Just one sort of man has the right to criticize and to be heard—the man who has earned the right by making some positive contribution himself to this inevitable and superlatively important problem."

—The United Presbyterians have as a slogan for their activities, "Twenty-five Thousand Souls for Christ: A Million Dollars for Missions."

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How Shall I My Savior Set Forth?

This topic will be read by some, "How shall the preacher preach?" It will not occur to them that it is the business of every Christian to bear testimony to the value of his faith. The topic is designed to awaken the sense of responsibility in every one that has any knowledge of Christ's power to save. The church is often weak because many of its members have no part in the preaching of the gospel. They have yet to learn that only those who share the truth can enjoy its benefits in their own lives.

The messenger of Jesus must have first hand knowledge of the gospel. If he knows of its power only by hearsay, he will make a very slight impression on the world. The apostles spoke to the hearts of men because they had been with Jesus. Their experience was such that they felt all the world ought to share it. Christ meant to them freedom and power. They were sure he would mean the same to all who might believe in him. It was an inner constraint that sent them out to bear testimony to the faith that was in them. The command of Jesus to go met an immediate and glad response in the heart of the believer.

The public teaching of the gospel is an obligation resting upon us all. Those who have the ability and the opportunity should stand before the people and speak the words of life. For those who cannot preach there is the privilege of supporting those who are called to this form of service. To support the preacher is more than to give money for his salary. That is important. He is not an object of charity. He should be made to feel that he is a laborer worthy of his hire. To withhold money from his salary that we may spend it on our pleasures or hoard it does not minister to our spiritual growth. But we are just beginning to support him when we have paid his salary. We must let it be known that we stand for the truth he preaches. When he condemns sins, it is not our business to apologize for him and to make it easy for the sinner to continue to sin. We can help in preaching the gospel if we attend to the business of the church and allow the minister to attend to his duty as a teacher of religion.

There is something to be said for the religious journal as an instrument for the advancement of the kingdom of Christ. It may not be ideal. It may be narrow. Its editor is human and he has his prejudices which he cannot conceal. But the church cannot do its work without the printed page. A disciple cannot be intelligent unless he knows what is being done by other disciples. The religious journal can furnish him the information he needs. It is reasonable to ask that there be at least one religious paper in every Christian home. In this age when there are so many critics of the church, the church has a right to speak in its own defense, and this it does through its papers. When they are supported as they ought to be, they will speak for the church with greater effect. [Midweek Service, Jan. 24. Acts 5:22-32.]

S. J.

The Meaning of Baptism

XVI.—THE ONE BAPTISM.

Paul's formulation of the seven-fold bond of Christian unity constitutes one of the most remarkable texts in the New Testament. It is found in his letter to the Ephesians, chapter 4, verses 3-6.

"Bear lovingly with one another, and try hard to maintain in the bond of peace the unity which the Spirit gives. There is but one Body and one Spirit, just as there was but one Hope set before you when you received your call. There is but one Lord, one Faith, one Baptism. There is but one God and Father of all—the God who rules all, works through all and lives in all."

It is sad to think how such an utterance as this, aimed directly at the encouragement of unity, has been made the occasion of division among Christ's people. The "one baptism" has been torn from its context because it had a sound as if supporting the immersion dogma, and has been given an application wholly foreign to anything in the apostle's mind. Meanwhile its profound and vital significance for the church in all time, and in our time especially, has gone undiscerned.

No consistent attempt has, to our knowledge, been made by those who have misused this section of Paul's great utterance to interpret it intelligibly. It has been used by advocates of the immersion dogma not so much as a part of their argument as a rhetorical climax to the argument. After proving by the well-known methods that immersion was the primitive practice in contrast to the optional practice of modern denominations—giving to the candidate the choice of sprinkling, pouring or immersion—the disputant clinched his point by this quotation from Paul: "there is one baptism," leading his hearers and himself to believe that it explicitly condemned everything except immersion. Had he critically examined his use of Paul's words, instead of merely grasping at the advantage offered by their rhetorical sound, he would have discovered that, instead of supporting his contention, this text cannot be made to fit intelligibly into his dogma at all.

* * *

The immersion dogma, as we have seen, is based upon the assumption that the word "baptism" as used in the New Testament is always equivalent to "immersion." This assumption, of course, seals immersion with all the authority and importance which the scriptures assign to baptism. In some passages the substitution of "immersion" for "baptism" in the text does no violence to the sense. In other passages, as in the commission of Jesus and Peter's exhortation on the day of Pentecost, the substitution makes sense but is morally intolerable. In this passage the substitution is neither morally tolerable nor intelligible. If for a moment the reader will throw off the literalistic bonds which hold us all, more or less, and allow his untrammelled moral sense to freely judge of the affinity of the physical act of immersion with the august spiritual realities of this text, he will feel, we are sure, the incongruity of its presence in this catalogue.

It is inconceivable that the religion of Jesus, so thoroughly spiritual, should have lifted an arbitrary physical act into a co-ordinate position with the Faith, the Spirit, the Lord, and the Father Himself. Few, if any, of the pagan religions will disclose a defect so crass as this. It is inconceivable that Paul, whose great plea was the freedom of man from ordinances of all sorts, and who made the great argument for the spiritual character even of Jewish circumcision, declaring that "outward bodily circumcision was not real circumcision," that "the real circumcision is that of the heart, a spiritual thing and not a literal one"—it is inconceivable that Paul should here have elevated an outward physical act upon the level of the great structural factors of Christianity. It is morally improbable that the "one baptism" here can mean one immersion.

And, in addition, it would be safe to challenge any advocate of the immersion dogma to make the passage intelligible by the substitution of "immersion" for "baptism." Why should Paul wish to say there is but one immersion? What meaning could such an utterance have? No one regards it as a thrust at trine immersion, for all save trine-immersionists regard that procedure as of a considerably later origin. Certainly there is not the slightest suggestion of condemnation of any other form of administering baptism, e. g. sprinkling or pouring, for, in the first place there was at this time no hint of departing from the accustomed practice, and, in the second place, the text could not be made to mean that if there were. To say there is "one immersion" does not forbid saying also, "there is one sprinkling." The word "im-

mersion" cannot be made in this context to fit into any thought process of the apostle. It is only as it is used in connection with the modern practice of these forms that the sound of the words "one baptism" seems vaguely to confirm the immersionist contention.

* * *

Not only the debaters with a dogma to defend, but the critical scholars and commentators have been baffled, many of them confessedly, by Paul's association of baptism with the august company of the Body, the Spirit, the Faith, and the Father. The tendency to minimize baptism is strong with them. In an ethical religion like Christianity, it is difficult to exalt a "mere ceremony," as they conceive baptism to be, into a co-ordinate position with those structural verities with which Paul here classes it.

All conceive baptism as a detached institution, standing by itself, with its meaning in itself, analogous, say, to the Lord's Supper. And the question is asked "Why did Paul omit the Lord's Supper from his catalogue of the unities? The only answer seems to be that the rhythm of the language in which Paul had cast his thought—two groups of three unities each and a third group of one unity with a three-fold ascription—had so fascinated him that he rejected the Lord's Supper rather than spoil the rhythm! And the implication seems to be that Paul included baptism not because it really had a meaning for his thought in this context but because it filled out the rhythm!

But of course this is but to play with the words of Paul. Commentators must not think that, like themselves, the apostle has any interest in filling space with words. His words are spoken with conscience and each one counts for reality. We can hardly imagine him, at the lofty altitude his thought has reached in this Ephesian letter, either rejecting or selecting his ideas according as they made or marred the rhythm of his utterance. Why then was the Lord's Supper not included? To ask this is to have our attention directed to the key that unlocks the entire passage and illuminates the presence of baptism in this august company. The difference between the Lord's supper and these seven is that it is an *expression* of Christian unity while these all are *constitutive* of Christian unity. That baptism should be grouped with those great factors which underlie and determine the unity of Christ's people shows it to belong not to the class of merely sacramental rites but indicates its function to be utilitarian as well. That is to say, baptism is a necessary factor in constituting the Christian order, as well as a helpful means of grace. And for Paul to say that there is but one baptism is to define the sort of unity that should obtain in the body of Christ.

* * *

Our study hitherto has so far familiarized us with the social character of baptism as initiation into a religious order that we are ready at least to try this meaning on this text. Baptism, as we have said, has a richer connotation than initiation; the words are not quite equivalents; the latter is the skeleton of the former. Allowing for this difference, we find that the whole text is made intelligible by reading, "There is but one initiation."

There is one body, says Paul, and it is a democratic body. There is but one initiation into it; when this initiation has been undergone the initiated stands on a level with every other member of the body, in an absolute freemasonry of the Spirit. There are no "advanced degrees" in the Church of Christ. There is no exclusive circle into which one may aspire to be initiated; no outer and inner court; no status for Gentiles and another for Jews, no status for masters and another for slaves, no status for men and another for women. There distinctions of race and society and sex all vanish in the one baptism by which we all become one in Christ Jesus. The baptized slave is as fully in the body of Christ as is the baptized master. The baptized Gentile is as fully in the body as is the baptized Jew. The baptized woman is as truly an organic part of the body as is the baptized man. There are no further baptisms, no further mysteries to be initiated into, no higher degrees to be conferred. Once baptized, the initiate is on a level with every other Christian.

Ideally, the church is thus in Paul's mind the realization of absolute democracy. There is no caste principle in it. The distinctions which separate man from man in the world outside are left behind at baptism. There are no further baptisms because there is nothing further to be baptized into. All the riches and mysteries of grace are open to him who has passed through this single gateway of the Kingdom of God. Progress after baptism is not measured by changes

of social status, progressive initiations, the conferment of superior degrees, but by the enrichment of personal character.

* * *

How perfectly the social conception of baptism fits into this context! The "one baptism" is an actual ground and reason for maintaining the unity of the Spirit in the bonds of peace. It is as truly constitutive of unity as is the one faith, or the one hope or the one Lord. The Lord's Supper is not constitutive; it is *expressive* of the unity already existing, but it does not *determine* the unity. It might, conceivably, be dispensed with, without destroying the unity. But baptism could not be dispensed with without disintegrating the body; and with the disintegrating of the body faith and hope are dissipated; and with faith and hope dissipated the work of grace by Father, Son and Spirit is undone. If there is to be, then, a body of Christ, a church, an organized communion of believers set into the social order of the world and maintaining itself over against the world order,—if there is to be such a body, a definite, public, solemn ceremony of initiation in which the will of the individual shall meet and be embraced by the will of the body is a social necessity. This ceremony in the Scriptures is called baptism.

But social necessity does not limit the number of baptisms. Such a body might organize itself so as to provide successive social levels, with appropriate baptisms at the entrance to each order. Manifestly the unity of such a body would be unlike the unity we know as Christian. There would be aristocracy, patronage, pride, exclusiveness, all within the body. But Paul says we are all one in Christ Jesus. There are no levels, but one level. Our unity is grounded in the absolute freemasonry into which the one and only baptism admits us. Such a democratic unity is "the unity that the Spirit gives."

* * *

Paul's conception is worked out in greater detail in 1 Corinthians, chapter 12. There are differences within the body, he says. But these differences are functional not stational. It is a serious matter when those with conspicuous gifts assume that they have been exalted to a station higher than those whose gifts are more humble. All the parts of the body are essential to the well-being of the body. The eye cannot say to the foot, "I have no need of you." "It was in one spirit that we were all baptized into one body, whether Jews or Greeks, slaves or free men." Here, so far as status goes, we are on the same level, and divergence of function must never deceive any of us into the notion that we are higher or lower than our brothers. In the Church of Christ there is no higher or lower. There is but one baptism.

In the face of the thirteenth verse of this Corinthian chapter and the high ethical idealism of the whole context it is amazing that the immersion dogma could so much as get itself formulated. Nothing but the most wooden legalism could tolerate the substitution of the physical act of immersion for Paul's reference to baptism here. The passage is absolutely opaque if this substitution is made. Clearly what the apostle has in mind is the social nature of Christian baptism. He sees it not as a physical act nor as a detached institution, "a secret vow between the soul and Christ," but as a social act of self-identification with the Christian community. The Spirit is the element in which this act takes place—"in one spirit are we all baptized," and the church is the end toward which the act is directed—"baptized into one body."

* * *

The essential nature of baptism is plainly not a physical act nor an independent sacrament with its meaning in itself, as is the case of the Lord's Supper. The meaning of baptism is found in the church, to which it points and for which it exists. It is an institution of transition; its meaning is beyond itself. The candidate is always baptized *into* something—"into Moses," into Judaism, into repentance, i. e., the kingdom or community of penitent men, into the church, into the body, into Christ himself.

"Unto what then were ye baptized?" inquires Paul of the Ephesian disciples of John who had some vague knowledge of Christ but had never been identified with the Christian community. They had received John's baptism only. On hearing the word of the apostle they were baptized "into the Faith of the Lord Jesus." Their baptism at John's hands had been precisely the same, *as baptism*, as that which Paul administered. In both cases the physical act of immersion was the same. And yet the former was not regarded as Christian baptism. The sole difference between them was psychical, social. The earlier had been an induction into John or John's community, the latter was an induction into Christ or Christ's community.

Editorial Table Talk

A Dangerous Precedent

A prominent Disciple minister has been called to an influential church in the South, charmed from his present field by a handsome salary and the gift of an automobile. With that salary and with the rights of the congregations, in matters of this sort, we have nothing to do. But in matters which jeopardize the future of this Restoration movement, as exhibited in the gifts of an automobile, we could not remain silent without being recreant to the trust imposed on us by the brotherhood.

Our gifted brother may make calls in his automobile if he pleases, but let him not delude himself that he has anything in common with his brethren who are devoting themselves to the furtherance of the plea. Imagine the Rev. Simon Peter, D. D., visiting the Jerusalem brethren in an automobile! From the day that these man-made titles came into vogue among us, we knew that automobiles were inevitable. All such departures lead to Rome. Such baubles may be becoming in the people of Ashdod, but for us who have eschewed both their speech and their principles to fall into such dangers is to invite destruction.

We have known for some time that in certain quarters there has been a growing tendency to become too intimate with the sects, and this, in turn, has developed a deep-seated longing for the flesh pots of Egypt. All of which we record with sorrow. We believe in the Disciples so devoutly that we will not harbor the thought that at this time, when victory is in sight, they will turn their back upon their splendid history, and surrender all that we have gained for the bribe of an automobile.

It is not yet too late to rally our forces and check this daring innovation before it gains headway. If we do that the sacrifice can never be in vain. While conditions remain as they are, the brethren may count on us to lead the fight; and we can assure one and all that victory will perch upon our banners, if the faithful will come boldly to the front and hold up our hands. Now is the time to subscribe!

Alexander McLaren's Devotion to Preaching

Dr. McLaren's noble and historic ministry must be classed with that of his contemporary Spurgeon. Both were Baptists, and both their ministries were characterized by devotion to the ideal of preaching. They made everything else subordinate. It was with the greatest difficulty that Spurgeon could be induced to leave his pulpit to deliver a temperance address. All overtures to him for lecture tours were unheeded. In this particular the lives of both these English preachers present a marked contrast to our own Beecher and Talmage who were lecturers as well as preachers, and in the case of Beecher, prominent in moral and political reform. Both made fortunes on the lecture platform. A Life of Dr. McLaren by his daughter has recently appeared, and is reviewed by Dr. Robertson Nichol in the British Weekly. From it we learn that the great preacher gave himself unreservedly to the making of sermons. "There is no denying that this dedication to preaching led to many criticisms and questionings. For one thing, Dr. McLaren was very little of a pastor; for another thing he was not in the first instance a writer for the press. Though Dr. McLaren was kind in helping his brethren, and exceedingly loyal to the Baptist denomination, of which he was so bright an ornament, it cannot be denied that his appearances in public were comparatively rare, and by no means willing. He regarded the temptations to speak in public as interruptions of the work to which he was really called." Commenting further on this devotion, Dr. Nichol says:

"The danger of ministers in these days is continual talking. A great stimulus has been given to expression in the countless associations and conferences which have been organized. Men learn to speak very easily and fluently about most things, but it hardly ever happens that they speak with decisive power. Feeling and thought are not properly ripened, and the standards are lost. Men become perfectly satisfied with themselves if they have been fluent, if they have kept the attention of their audiences, if they have been frequently cheered, if they have worked up a peroration. They do not perceive how second rate and how shoddy is the turgidity of their thoughts and words."

Making Christmas Christian

Methodist preachers of Southern California took counsel together to direct the Christmas celebrations of their people into truly Christian channels. The widespread feeling of revolt against the extravagance and frenzy of the Christmas time found voice in a series of resolutions. It is reassuring to note in this connection the many reports from Disciple Sunday-schools of a "giving Christmas." The old fashioned Christmas tree with its mixture of happiness for those who received gifts and heart break for those who did not has about passed away. It was both undemocratic and un-Christian. Following are the resolutions passed by the Methodist preachers:

"Whereas, Christmas, the anniversary of our Lord's coming, dear to every Christian heart, is extensively and ever increasingly exploited for gain by commercial business, and

"Whereas, the universal custom of making gifts without regard to symbolizing heaven's gift to save the perishing world, has taken on extravagance that impose heavy burdens on people of moderate means as well as the poor, and

"Whereas, fashionable giving imposes on recipients a feeling of obligation to reciprocate in kind and quality equal to the gifts received, working hardships in many cases that might be avoided but for the prevailing custom, therefore,

"Resolved, that we recommend to our people thoughtful moderation in bestowing gifts, and we suggest that they be limited to simple tokens of love in the name of our Redeemer, and we further recommend that Christmas celebrations in our Sunday-schools be conducted in ways not to excite expectations of gifts, but rather to afford glad opportunities for giving for the relief of the sick and the destitute, and for the support of homes and hospital wards for children.

"Resolved, that we invoke the co-operation of all churches and the press in bringing about a modification of the stress of Christmas times by discouraging expensive gifts and in restoring this Christian festival to a glad celebration of the coming of our Lord."

—One sometimes wonders at the tremendous preponderance of the American and English interests in the International Sunday-school conventions, and at the fact that the official work is all in our own language, with apparently no provision made for those who do not speak our tongue. The figures recently published as the official Sunday-school statistics of the world set at rest all wonder on these points. In the United States there are 1,451,885 Sunday-school teachers; Canada, 85,632, and in all the world 2,411,373. The United States has more than half of all the world. Great Britain has 684,342. The three countries have 2,221,859, leaving only 189,514 for all the rest of the world. Total scholars in the world, 22,572,858; total scholars in Great Britain, 7,450,374; total scholars in Canada, 684,235; total scholars in the United States, 11,329,253; grand total in these three countries, 19,463,862, leaving only 3,108,996 for the balance of the world.

—The Commission of the Protestant Episcopal Church on the World Conference on Faith and Order of the Church of Christ has circulated nearly 150,000 copies of the Report of Progress in the preparations for the Conference published last August by its Committee on Plan and Scope. These have gone all over the world. Thousands of cordial and sympathetic replies have already been received showing a deep and widespread interest in this effort to approach the unity of the Christian Church. The resolutions of the General Convention of the Protestant Episcopal Church suggesting the Conference, with the report recommending that resolution and outlining the purpose and scope of the Conference, has been printed in English, French, Italian, Swedish, Latin, Greek, Russian and Dutch. Copies of these publications may be had free by applying to the Secretary, Robert H. Gardiner, Gardiner, Maine.

—The appointment of nineteen new Roman Catholic cardinals, four of whom are Americans, indicates the aggressive policies of the Vatican toward America. President Taft, by attending a Thanksgiving mass at one of the Washington churches, has stirred up no little adverse criticism. *The Congregationalist and Christian World* in a recent editorial, demurs at the notoriety given to these appointments, and at the observance of the mass in one of our navy yards. American citizens who regard the principles of our government as applicable to all, will deprecate a policy that seems to favor any sect as wholly foreign to the genius of our history. The only safeguard in a free country against the encroachments of Rome, or of any other power, is the liberty of discussion, and special privileges to none.

—In none of the fifteen Massachusetts cities which voted on license this year was there any change from "wet" to "dry" or "dry" to "wet." But temperance workers are encouraged over the net gain of 1,551 in the "dry" majority as a whole.

Mr. Watterson on Christianity

Address Delivered at Dedication of New First Church, Louisville

EDITORS' NOTE: As reported in *The Christian Century* last week, no little stir has been caused by the reactionary press concerning the address of Col. Henry Watterson, at the dedication of the new house of worship of First Church, Louisville, Ky., and Dr. E. L. Powell's cordial commendation of the brilliant editor's words. Light will be shed on the controversy, perhaps, by the publication of the address itself. In the copy that we have received, the paragraph quoted in our issue of last week does not appear. It was probably a good-natured introductory word, not belonging to the main address. Its statements which the over-sensitive might object to, are therefore to be taken in the informal good humor in which they were no doubt received by the auditors. We would not regard Mr. Watterson's address as a systematic and closely woven statement of views. It contains flashes of insight, however, which are most interesting and true.

"The groves were God's first temples," the poet reminds us as he sings his Forest Hymn to the gentle rhythm made by the twitter of birds and the rustle of leaves.

I am not sure that the exaltation we feel in the completion and consecration of this noble edifice is wholly responsive to the spirit of God that before all else must envelope and permeate the religion and the life we call Christian. There are those who think that crude simplicity alone befits a sanctuary. The amplitude and the stateliness here may mark an unconscious dissonance between our state of being and our confession of faith; between our professed humility and our love of display; for they seem somewhat at odds with the lowly attributes of the Nazarene we adore and the apostles whose light still shines upon us from the stormy banks of Jordan and the far away shores of the Sea of Galilee.

"They didn't know everything down in Judee," another famous but impious poet tells us; and since twenty intervening centuries have set the pace for lordly dome and cathedral spire, for the pageantry, the pomp, pride and circumstance of the church, both militant and holy, it is not for a poor layman, like me, to venture an opinion, or to utter a discordant note.

Art Does Not Destroy Simplicity.

In my personal experience of many lands I have not found that the grandeur and beauty wrought by the hand of man have obscured from me the radiance of the Christ, or the glory of the heavens. I have not found that storied urn, or animated bust has ever diverted my attention from the wondrous tale of the fishermen, or that piles of marble and alabaster encircling the altar, instead of the earlier archways of nature above it, have come between me and the worship of God. Whatever we behold around us and about us, that alone which makes us good men and women is essential: the grace of God—of God in everything, but most of all, of God within ourselves, God in our eyes, God in our mind, God in our hearts; and, whether this comes to us as pealing anthem swells the note of praise, or is brought by the chant of the choir invisible from the tree-tops and the skies, the essential matter is that God shall be conveyed to us.

Mystery in Life and Death.

My reading of late years has embraced not a few works which seek, or which affect, to deal with the mystery of life and death. In my mind they leave a mystery still. For all their learning and research—their positivity and contradiction—none of the writers know more than I think I know myself and all that I think I know myself may be abridged to the simple rescript, I know nothing. The wisest of us reckon not whence we came, or whither we go; the human mind is unable to conceive the eternal in either direction; the soul of man being inscrutable even to himself.

"The night has a thousand eyes,
The day but one,
Yet the light of the bright world dies,
With the dying sun;
The mind has a thousand eyes,

The heart but one,
Yet the light of a whole life dies,
When love is gone."

All there is to religion therefore is faith; all that there is to the church is the spirit of God shining upon us, through belief in Christ our Lord. There is nothing else. They tell us the church is losing its hold upon men. It that be true it is because either it gives itself over to theology—the pride of opinion—or yields itself to the celebration of the mammon of unrighteousness.

Christ's Present Supremacy.

I do not believe that it is the truth. Never in the history of the world was Jesus of Nazareth so interesting and predominant as at this moment. Between Buddha teaching the blessing of eternal sleep, and Christ teaching the blessing of eternal life, mankind has been long divided, but slowly, surely, the influence of the Christ has overtaken that of the Buddha until that portion of the world which has advanced most by process of evolution from the primal state of man to the miracles of modern discovery and invention, now worships at the shrine of Christ and Him arisen from the dead, not at the sign of Buddha and total oblivion.

A little while ago, in response to some remarks of mine touching my wonder that the Jewish people should continue to reject the single immortal Jew of the ages, a good rabbi in this city sent me an elaborate protest in which he undertook not, indeed, to revile Jesus of Nazareth, but to enumerate and emphasize the crimes of the church we call Christian. His communication was wholly controversial. It was not delivered, I thought, with the very best grace. But I could not gainsay its indictment of Christianity as history records it, and I printed the Hebrew screed without comment or reply.

Superstition and Controversy.

The blessed birthright from God, the glory of heaven, the teaching and example of the Prince of Peace, have been engulfed beneath oceans of ignorance and superstition through two thousand years of embittered controversy. During the dark ages, coming down even to our own time, the very light of truth was shut out from the eyes and hearts and minds of men. The blood of the martyrs we were assured in those early days was the seed of the church. The blood of the martyrs was the blood of man—weak, cruel, fallible man—who, whether he got his inspiration from the Tiber, or the Rhine, from Geneva, from Edinburgh, or from Rome, did equally the devil's work in God's name. None of the vice-regents of heaven, as they claimed to be, knew much or seemed to care much about the word of the gentle One of Bethlehem, whom they had adopted as their titular divinity, much as men in commerce adopt a trade mark. It was knock-down and drag-out theology—the ruthless machinery of organized churchism—the rank materialism of things temporal—not the teaching of Christ and the spirit of the Christian religion, which so long filled the world with crime and tears. I might have made that answer to my friend the rabbi.

Christ as Master.

I might have said to him, "What matters it whether Jesus was of divine or human parentage—a human being or an immortal spirit—he was a Jew; a glorious, unoffending Jew, done to death by a mob of hoodlums in Jerusalem; why should not you and I call Him Master and kneel together in love and pity at his feet?"

"I believe in God, the Father, Almighty; Maker of heaven and earth, and Jesus Christ, his only son, who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried; He descended into Hell, the third day He arose again from the dead; He ascended into heaven, and sitteth on the right hand of God, the Father Almighty; from thence He shall come to judge the quick and the dead."

"This is My Religion."

"That is my faith. It is my religion. It is my cradle song. It may not be—nay, it is not—your cradle song, nor your faith, nor your religion. What boots it? Can you discover another in word and deed, in luminous, far-reaching power of speech and example, to walk by the side of this the anointed one of your race and of my belief?"

"As the Irish priest said to the British prelate touching the doctrine of purgatory: 'You may go further and fare worse, my lord,' so may I say to you—though the stars in their courses lied to the wise men of the desert, the bloody history of your Judea, altogether equal in atrocity to the bloody history of Christendom, has yet to fulfill the promise of a Messiah—and, were it not well for those who proclaim themselves God's people to pause and ask themselves, 'Has He not arisen already?'"

What Shall the Church Do?

The world is at this very moment appalled by what is happening among the Confucians in China and the Christians and Mohammedans in Africa. The crusades—forms of collective insanity—were not half so barbarous and relentless. What shall, what may, the church do?

But what church? In Rome there is war between the Quirinal and the Vatican, the government of Italy and the papal hierarchy. In France the government of the republic and the church of Rome are at daggers drawn. England and Germany—each claiming to be Protestant—look on askance, irresolute, not as to which side may be right and which wrong, but on which side "is my bread to be buttered." In America, where it was said by the witty Frenchman we have fifty religions and only one soup, there are people who think we should begin to organize to stop the threatened coming of the pope, and such like! "Oh, liberty," cried Madame Roland, "how many crimes are committed in thy name!" Oh, churchism, may I not say how much nonsense is trolled off in thy name!

Absolute Power to None.

I would think twice before trusting the wisest and best of men with absolute power; but I would trust never any body of men—
(Continued on Page 23.)

Our Readers' Opinions

A Communication From Z. T. Sweeney

Dear Bro. Morrison: Issues of The Century for Nov. 2nd and 9th came while I was making an extended tour in the west and I have not had time to consider your articles of those dates until today. We have at last arrived at a place in this discussion where we can consider some controverted points.

Before doing so, I wish to call attention to your reply made by adopting a letter from Bro. J. S. Hughes as your own. The gist of that letter is that men in the apostolic days acted upon their visions rather than upon the commission of our Lord in receiving people into the church. I don't think this is correct, but suppose it is. What of it? Not one of them ever had a vision that led him to ignore or change any of the terms of that commission. They all preached the terms of that commission. They all admitted people into the church upon the terms of that commission. This fact ought to cause men who are having "visions" today, leading them to alter or change the commission of our Lord, to stop and think a little.

Bro. Hughes' whole article is answered by Jehovah himself in Jer. xxiii-28, "The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What is the chaff to the wheat? saith Jehovah." I never feed on chaff when I have plenty of wheat. This may make me a legalist, but I am not worried over that. A legalist is one who stands for close adherence to law, and when one is following a divine law, he cannot adhere to it too closely. It certainly is not a besetting sin with modern editors and preachers. Men today are trying to overturn the plain law of the Lord by substituting something else for it, and that is religious anarchy. As between legalism and anarchy, if compelled to make a choice, I am decidedly in favor of legalism.

Now for your own position. I have carefully analyzed it as far as I am able, and it is founded upon a series of simple, unadulterated assumptions that are at war with both the New Testament and common sense. They are pure Morrisonisms. Let us examine them.

I. (1) Assumption First: *Baptism is a psychic act.* This my brother, is the spinal cord in your whole contention. If that is false, all your position falls to the ground. This assumption has not a shadow of support in the Word of God. All the New Testament references to baptism show it to be an act performed upon the candidate by some one from without. Jesus told his disciples to baptize men. Peter told the Pentecostians to "be baptized." Phillip baptized the Eunuch. Ananias told Saul to "arise and be baptized."

(2) These and all other references to baptism in the New Testament show as clearly as daylight that baptism is something performed upon a man by another from without. A psychic act takes place within one. It cannot be performed for one by another. Only a physical act can be performed on one by another. If baptism is a psychic act, every statement made concerning it in the New Testament is crazy and at war with the facts. In the process of turning to God there are two psychic acts and one physical act. Faith and repentance are psychic and baptism is physical. Not a mere physical act, but the physical act that expresses, or as you may prefer, "solemnizes" the inward psychic acts of faith and repentance.

(3) God always commands men to believe and repent because they are psychic, and no one can do these things for them; but

he asks men to "be baptized" because it is a physical act that must be performed by another. If baptism is a psychic act, God would command man to baptize instead of be baptized.

(4) Now my brother, come up to the work like a man and show your readers a case of psychic or "inward baptism" [the expression "inward baptism" is not a quotation from The Christian Century.—The Editors] in the New Testament—a baptism that is performed by the candidate himself. This you must do to bolster up all your teaching upon baptism. And this, I predict, you will utterly fail to do. Moreover, you have repeated affirmed that baptism "initiates into the church." If you will turn to your dictionary it will tell you that initiation is "a ceremonial admission into a society." The same dictionary says a ceremony is "a formal act, rite or observance." A formal act is an act that has form. If it has form it can be seen, and is therefore a physical act. A psychic act can't be seen. Your assumption is not only unscriptural, but it is unpsychological. Psychology tells us that man is composed of intellect, sensibilities and will. The act of faith transforms the intellect from a state of unbelief or disbelief to one of belief; the act of repentance transforms the sensibilities from a state of indifference or hatred to one of love; the act of baptism transforms the will of man from an outward visible state of rebellion to one of outward visible subjection to the law of God.

In olden times when a man ascended the Turkish throne he proceeded to slay all that had any sort of claim to the succession. To establish your claim that baptism is a psychic act, you must destroy both the New Testament and our present psychology and reconstruct both on a different basis. This is a large task.

II. Assumption Second: *"Infant baptism is valid where the subject having grown to an accountable age assumes the relations and duties of church membership."*

That is another Morrisonism at war with the gospel, with psychology and with Morrison himself, as I will proceed to prove. In the same issue from which the above quotation is made you have an editorial condemning infant baptism for the following good and sufficient reasons, viz.: (a) "There is not the slightest New Testament precedent for it. Baptism was a rite applying only to adults." (b) The New Testament places the ordinance beyond the reach of infants. (c) The nature of the church bars the initiation of infants. (d) Baptism of infants arose out of the false doctrine of original sin and no benefit can accrue from it.

Those arguments are clear, logical and consistent and do credit to your editorial page. Yet you give this all away in the same issue by assuming the validity of infant baptism. You simply say that a man by assuming church relations and duties can render valid an act for which there is no divine authority—which is placed by the New Testament as an impossible thing—which is barred by the nature of the church—which arose in falsehood and is powerless to benefit. If that isn't facing both ways on infant baptism, I am an idiot. It is not only un-Morrison, but it is against a true moral philosophy.

It is an unquestioned principle of moral philosophy that a man is bound to live up to the best that is within him at all times and under all circumstances. If a man does well today he has only done his duty. If he does better tomorrow he has still done nothing more than his duty. Nothing but an act of restitution has anything of a compensative character in it. When a man assumes church

duties and relations he only does his duty; there is nothing in that act to remedy any improper act either of his own or someone else previous to that time. Your infant baptism "validation" is therefore at war with moral philosophy. That it is at war with the New Testament your editorial clearly demonstrates.

Again, you will have to reconstruct the New Testament, moral philosophy and Morrison also, before you can establish your second assumption.

III. Assumption third: *A large portion of the unquestionable membership of the Church of Christ is made up of those who have received no other baptism than infant baptism.*

This again is another Morrisonism, an assumption that has no foundation in fact. You cannot prove it if your life depended upon it. It outdoes any sectarian advocate of infant baptism on earth. They do claim some sort of scriptural authority for the practice, but you say it is without New Testament authority; that the New Testament prerequisites bar it; the nature of the church bars it; that it arose out of falsehood and is utterly useless.

Who gave you power to overrule New Testament authority—New Testament prerequisites for baptism—and admit into the Church of Christ people whom the church by its very nature bars out? You must give your intelligent readers a little more than mere assumption before they will swallow such dough as that. The time is now ripe for you to show someone admitted into the Church of God—by divine authority—on his infant baptism.

IV. Assumption Fourth: *In all the above assumptions you pose as a true and real representative of the Disciples of Christ.*

This is another Morrisonism—a bald faced assumption that may be easy to assert, but utterly impossible to prove. As a practical test I challenge you to make a single quotation from any great representative leader of this people that sustains your assumptions. Give the name of any editor besides those of your own paper that will stand for your assumptions. Give the name of any college president or Bible teacher that will say you stand for the Disciples. Give the name of any pastor of any influential church among us that will endorse your assumptions. Give the name of any secretary or president of one of our national societies that will endorse your assumptions.

You can't fool the Disciples of Christ. They know the difference between a "fish and a serpent." If you wish to fire on the flag of the Disciples nobody will object if you will do it like a man from the outside instead of from the inside of their ranks.

I will thank you to publish this article entire as it is and reply to it in another article. Yours for Christ,

Columbus, Ind.

Z. T. SWEENEY.

December 22, 1911.

Further Correspondence

My dear Brother Sweeney: Your esteemed communication of Dec. 22 is at hand. It was my wish to give the same to the readers of the Christian Century at once, as there have been, in the long interim since your latest letter appeared, many inquiries concerning your response, the editors having been censured for withholding the further communication which our critics assumed you surely had sent.

In undertaking to reply to your letter now in hand, however, I am at a loss to know how to construe the section which you call "Assumption Third." It has always been

my understanding that the Disciples do regard as members of the Church of Christ multitudes who have received no other baptism than infant baptism. I do not remember ever hearing this view questioned by any of my brethren. The implication of your statements under "Assumption Third" seems to be that you deny that any one is a member of the Church of Christ who has received only so-called infant baptism. But I am not sure. Am I right in making this inference? I do not wish to spend my own and our readers' time in the gratuitous exercise of supporting a position that no one disputes. A brief statement from you touching this point will clear up a dark corner of the discussion.

If I am wrong in making this inference, and you do regard them as members of the Church of Christ, refusing, however, to accept their baptism as valid, will you please explain—to use your own expression—"how you get them in without baptism." This question was the main point in our editorial reply to your last article, and it seems to me that, for the sake of clearness in our correspondence, it should be answered before we present our respective views again to the public.

An early response will avoid any further delay in the publication of your communication. With Christian greetings for the New Year, I remain, Very sincerely yours,
December 29, 1911. C. C. MORRISON.

Dear Bro. Morrison: Replying to your favor of yesterday, I beg to say that I never knew of a congregation of Disciples of Christ receiving anyone into their membership who had received no other baptism than infant baptism. I never knew an editor or a representative preacher among us that admitted that any one was ever inducted into the Church of Jesus Christ by infant baptism. We have always questioned the validity of infant baptism for the following good and sufficient reasons, viz:

1. "There is no New Testament authority for it."
2. "The New Testament prerequisites bar it."
3. "The nature of the church bars it."
4. "It arose in falsehood and cannot possibly benefit anyone."

How can I as a rational man, believing the above statements, admit that infant baptism has anything to do with admission into the Church of Christ? Sincerely,
December 30, 1911. Z. T. SWEENEY.

Dear Brother Sweeney: I regret to consume any more time in direct correspondence before publishing your communication and our reply. But the point of inquiry seems to me of vital importance for clearness in our public exchange of views.

I seem not to have made my inquiry clear to you, for your reply does not apply to it at all. The question is not whether any congregation of Disciples ever "received any one into their membership who had received no other baptism than infant baptism." This question of fact is not in dispute between us. Nor is the question whether you, "as a rational man," can "admit that infant baptism has anything to do with admission into the Church of Christ."

The question as stated in my letter and in The Christian Century's response to your communication in the issue of November 9 is simply, Do you hold that there are members of the Church of Christ who have had no other baptism than infant baptism? Your letter just received leaves me entirely in the dark on this point. If you do hold that any such persons are members of the Church of Christ and refuse, however, to regard their

baptism as valid, will you explain how they became members of the Church of Christ without baptism.

I am entirely at a loss to know how to respond to your communication until I have received an explicit statement from you on this point. I hope your reply may reach me in time to allow the publication of your article in the next issue. Very truly yours,
January 2, 1912. C. C. MORRISON.

Dear Bro. Morrison: Yours of the 2nd to hand. In reply will say that I do not hold "that there are members of Christ's Church who have received no other baptism than infant baptism."

I do not hold it because I am not authorized by Jesus Christ to hold it. You and I both agree that "without baptism there is no membership in the Church of Christ." You have repeatedly stated this. We further agree that infant baptism is no baptism at all. As soon as you can demonstrate that a man has been scripturally baptized I am willing to acknowledge his membership in the church. Until you do there is a question mark before his membership, with me.

I fully and freely recognize his piety, devotion and sincere intentions, but if he has failed to comply with gospel prerequisites for membership, I don't feel called upon to change the gospel requirements to suit his condition. God has limited me to the terms of the gospel, though He may not have limited Himself. Sincerely and fraternally,
January 4, 1912. Z. T. SWEENEY.

The Christian Century's Reply

The correspondence between Dr. Sweeney and Mr. Morrison which we print above in connection with the former's article is self-explanatory. Concerning the position which Dr. Sweeney finally assumes in his last reply to Mr. Morrison we intend to make further comment next week.

Dr. Sweeney evades Mr. Hughes' point as completely as his communication evades the point of our editorial. Mr. Hughes' position was that the formal commission held no such authoritative place in the early church as is assumed by legalistic writers; he even doubted that the commission was in possession of the apostles. Mr. Hughes did not suggest that the contents of the commission as we have it were contradicted by the procedure of those who received individual "visions." His point was that the failure of the New Testament record ever to refer to the commission after it was alleged to have been given, together with the necessity of frequent special communication to individuals of the very things so precisely itemized in the commission, goes to prove that no such authoritative regulation was in their possession, and thus invalidates any legalistic system which may be built upon it. Our reason for connecting Mr. Hughes' article and Dr. Sweeney's article was that the latter made of the commission a legal norm, using such expressions as: "It took Jesus thirty-three years to develop that commission;" and, "There is no authority to preach salvation from sin except what is found in that commission." It was not the contents of the commission that Mr. Hughes objected to, but the legalistic use of it. Dr. Sweeney our readers will feel, has not touched this point at all. Indeed it is doubtful if he comprehended Mr. Hughes' position, judging by his remarks on legalism above, which remarks will be considered in a further article promised above for next week.

The characterization of The Christian Century's position under the headings of four "simple, unadulterated assumptions" discloses on Dr. Sweeney's part some very in-

teresting modes of reasoning. These "assumptions" and our brother's comments upon them we shall consider in order. The Roman numerals and the paragraph numbers have been attached for the reader's convenience.

I. (1) That "baptism is a psychical act" is not a statement of The Christian Century. Our statement is that baptism is essentially a psychical, social, spiritual act. We do not deny that there is a physical aspect to the baptismal act, some objective sign in which the will of the organized society called the church meets the will of the individual candidate. But we affirm that the particular objective sign is incidental as compared with the psychical, spiritual purpose. Over against Dr. Sweeney's statement that this position "has not a shadow of support in the word of God" we affirm that the word "baptize," in the New Testament regularly conforms to this definition. The articles on the meaning of baptism now appearing in The Christian Century are engaged, in current issues, in an examination of actual scripture usage to see whether this social conception of baptism is true or erroneous. All the scriptures so far examined approve such a conception and make the physical conception appear absurd.

Still, Dr. Sweeney's own statements contradict him. In his formulation of eight points of agreement between himself and The Christian Century, published in the issue of Sept. 14, agreement number seven is stated thus: "Baptism, to be Christian baptism, must contain [italics ours] the self-consecration of the candidate and his initiation into the church. It may contain more—I think it does, much more—but we both agree that it must contain that much." Before subscribing to this statement we substituted the word "is" for "must contain." But taking Dr. Sweeney's statement as he wrote it, he completely contradicts his present position that baptism is a physical act. A physical act cannot contain "the self-consecration of the candidate." That is a psychical, inward, spiritual thing, and yet in his earlier statement Dr. Sweeney stretches the concept "baptism" so as to contain it. Moreover in paragraph (4) above, Dr. Sweeney says "baptism" transforms the will from . . . rebellion to . . . subjection." How can a physical act transform the will? The will is psychical. The fact is that the subject of baptism cannot be talked about, not even by Dr. Sweeney, without assuming a psychical meaning.

There are two or three statements in this section that must be considered. "Only a physical act can be performed upon one by another." This is a strange thing for a mature man to say. We can find no other word by which to characterize it than puerile. It is mere boy's thinking. We do bestow love upon another. We do give ideas to another—we are engaged in the ceremony of bestowing one upon Dr. Sweeney just now! We can endow another with authority—when President Harrison appointed Dr. Sweeney consul-general to Turkey he performed this act upon him. All these are psychical acts. They involve tokens of love, signs of ideas and symbols of authority, but the essential acts of bestowing love, giving an idea, and conferring authority are psychical.

Again, Dr. Sweeney appears to be badly confused in his reading of the New Testament commands concerning baptism. "If baptism was a psychical act, God would command men to baptize instead of to be baptized," he says. But Christ does command men to baptize, in the definite words of the commission: "Go ye . . . make disciples . . . baptizing them." If baptism is an act performed by men it must be, according to Dr. Sweeney's admission just quoted, a psychical act.

But what has become of our brother's wits when he assumes that because the act of baptism is performed upon the candidate therefore the candidate's part in it is purely physical?

What sort of obfuscation is this that describes the candidate as playing a purely physical part in baptism, because, forsooth, he is not the administrator of it? Does not the recipient of love participate in the psychical act of its bestowal? Does not the learner of an idea participate in the psychical act of imparting it? Does not the appointee of the state participate in the psychical act of conferring authority upon him by the state? Does not also the candidate participate in the psychical, spiritual act of baptism by which the status of a Christian is conferred upon him? Does baptism mean nothing to him? If it means nothing then let the church go out and lay hands on whomsoever it can, and baptize them, put them through the physical act. But if baptism means something to the candidate, this meaning, whatever it is, is psychical. And the meaning of a thing is always the essence of it.

We hesitate to continue to expose the puerilities of a man of Dr. Sweeney's dignity, and can find heart to do so only from the fact that he has approached the subject with the evident purpose of discrediting the right of this paper to represent the Disciples of Christ. In paragraph (4) Dr. Sweeney uses the words "inward baptism" in quotations. From whom he quotes does not appear. He does not quote from this paper. Such an expression is not ours. Baptism is, to us, an overt act—and none the less psychical for that. The challenge to find in the New Testament an instance of baptism performed by the candidate himself is not pertinent. The baptismal act is a joint-act, and we ask Dr. Sweeney to find a New Testament instance where it was performed without the candidate contributing his proper share of the total act.

There are two additional points in paragraph (4) to which we must advert. The first is the astounding line of reasoning by which Dr. Sweeney undertakes to prove that initiation is a physical act: Initiation is ceremonial admission; ceremony is a formal act; a formal act is an act that has form; form can be seen; what is seen is physical. Any school boy can point out the fallacy here. Because an act is formal it does not follow that it is merely formal. A ceremony of initiation is a formal act but it is also an act with meaning. It means something to the society and it means something to the candidate. This meaning is psychical and, as we say above, it is the essential part of the ceremony. Every intelligent act has both form and meaning—acts of social initiation are no exception. A society uses ceremony because it is only thus that the social mind can convey and execute its meanings, its purposes.

There is a singularly entertaining touch of reminiscence in Dr. Sweeney's appeal to psychology. The dictum, "Man is composed of intellect, sensibilities and will," strikes us like meeting a long lost friend. Here is the old veteran accompanied by its three logical children: Faith to change the intellect, Repentance to change the sensibilities and Baptism to change the will. But no sooner do we approach them to extend our greetings than they vanish, veteran, children and all. There isn't an element of reality in them. They are fictions, long since exposed by a more thorough psychology.

One need not be a technical psychologist to settle the matter for himself. If he will examine his faith he will find that it deals with the whole of himself, and not with his intellect primarily but primarily with his will. If he will examine his repentance he will see that it involves not a change of his "sensibil-

ties" (whatever they are) but of his whole self, and primarily of his will. If he will examine his baptism, too, he will find that it involves his whole mental, spiritual life, the giving of himself—his self—to the kingdom of God. And if he will look a little deeper into himself he will find that to speak of his being "composed" of three elements which may act and be acted upon separately, not only does not answer to any reality in his soul but does violence to the obvious facts of his experience.

II. The whole of this section is irrelevant to our position. Dr. Sweeney failed to follow our statements. He gives the impression here that we affirmed that the assumption of the relations and duties of church membership by one who was "baptized" in infancy validates the thing that was done in infancy. This we did not affirm. We defined "infant baptism" in such terms as to make it essentially adult baptism. The following quotations from The Christian Century's reply to Dr. Sweeney will make our position clear:

"The only infant baptism which we regard as valid—or possessing any meaning whatever to the subject of it—does include both . . . self-consecration and induction."

"Without such personal assumption of relations and duties the act of sprinkling water upon the child is utterly without meaning—just as meaningless as the immersion of an adult would be who did not personally assume these duties and relations."

"When we see such an one actually inside the Church of Christ, assuming for himself the responsibilities and relationships which his parents and the church by faith pledged him to, we have no choice save to acknowledge that he has been baptized, howsoever irregular we must conceive his baptism to be. He must have been baptized because he is already in."

"For this is what baptism is: the actual self-consecration of an individual to Christ and his induction into the Church of Christ."

To say this is not to say that the ceremony as it was performed in infancy is validated or approved. It is simply to say that his actual membership puts his initiation or baptism beyond dispute.

Unless we are prepared to unchurch those who have received no other baptism than what they call "infant baptism" there is nothing for us to do but to regard their initiation as valid, though we need not regard it as regular or give it our approval for subsequent practice.

III. The context from which Dr. Sweeney quotes "assumption third" is as follows:

"The validity of infant baptism in this sense is beyond dispute. A large portion of the unquestionable membership of the Church of Christ is made up of those who have received no other baptism. The Disciples of Christ have always regarded them as Christians, members of the church of Christ."

We call attention to the words "in this sense," referring to our definition of the only kind of "infant baptism" we regard as valid. Concerning this kind of "infant baptism"—which by the terms of our definition involves the essential features of adult baptism—we find ample warrant in the scripture for regarding it as valid. None of the considerations urged against infant baptism as popularly conceived hold against the validity of the initiation into the church of those who come within the terms of the definition we are considering.

We mean to take Dr. Sweeney seriously in his request for names. Perhaps no more serviceable names can be found than those used in our previous articles: Washington Gladden, Jane Addams and Robert E. Speer. To these we might add three more: Henry Drum-

mond, David Livingstone and John Wesley. These all, we affirm are or were members of the Church of Christ, admitted into it by divine authority with no other baptism than "infant baptism."

IV. As we have just said, it is our purpose to respond to Dr. Sweeney's request for names. The Christian Century is not more secure in any conviction than in that concerning the attitude of the great body of Disciples toward the Christian status of the members of the great evangelical denominations. We do not belong to a body of people who regard the Church of Christ as limited only to those who have been immersed at baptism. We therefore welcome the challenge in the fourth section of Dr. Sweeney's article. We could not ignore it if we would. Dr. Sweeney is himself one of the best known preachers among the Disciples, deserving from the standpoint of personal reputation to be considered a representative of his brethren. In respect to the position he takes in the above communications we dispute his representativeness. We affirm that the Disciples hold contrary views to those expressed by him. Dr. Sweeney asks us to give the names of representative Disciples who will endorse our "assumptions." Before doing so we prefer to take the issue out of its controversial form by making a re-statement in six affirmations which explicitly cover all the points of the discussion. These affirmations are as follows:

I. The Disciples believe that Presbyterian, Congregationalist, Methodist and other evangelical churches practicing affusion and "infant baptism" are churches of Christ.

II. The Disciples believe that the members of these churches are members of the Church of Christ, even though three-fourths of them—to use Dr. Sweeney's estimate made in a previous article—received no other baptism than "infant baptism," and the great majority of the remainder were inducted into the church by adult affusion.

III. The Disciples know of no other way of admission into the Church of Christ except by being baptized into it.

IV. The Disciples believe, therefore, that baptism as administered by Presbyterian and other churches of Christ is valid, that is, it actually inducts men into the body of Christ. Such baptism, however, is regarded as irregular or defective, in that the outward form by which it was solemnized is a departure from the primitive practice.

V. The Disciples do not believe that baptism is a physical act. They believe that it is essentially a social, a spiritual, and therefore a psychical, act, using however an outward physical form as a symbol and token of its spiritual meaning.

VI. The Disciples believe they have strong grounds for practicing only immersion as this outward physical form, and they urge all churches of Christ to abandon other practices and to practice immersion only, as a loving testimonial to Christ and a means to Christian unity.

The Christian Century puts forward these affirmations as representing the sentiment and conviction of the Disciples of Christ. On all save two points we affirm that Disciple opinion has been explicit. These two points have not been brought consciously to the Disciples' attention until recent times, but we affirm that they are implicit in characteristic Disciple thinking. They are, first, the distinction between irregular and invalid baptism and secondly, the social interpretation of the baptismal act. (See affirmations IV and V.)

With respect to the second point it should be said that it is not involved in our correspondence with Dr. Sweeney. Whether baptism is a physical act or essentially a psychical act is the point at issue. We affirm that the Disciples hold the view that it is essentially a psychical act without having de-

defined clearly what the nature of its psychical content is.

With respect to the first point, that relating to irregular and invalid baptism, it remains for those Disciples who may not accept this distinction to show how the great majority of Presbyterians and Methodists become members of the Church of Christ if their baptism was not valid.

With these explanations we affirm the six statements above as representing the Disciples of Christ. Dr. Sweeney denies that these statements represent his brethren and calls upon us to name prominent persons who will support them. It is our purpose to do more than he asks. The following names have been put down not because we have from any of them any specific statement of views, but wholly in the faith that we know the sentiment of the Disciples, and in the knowledge that these men are truly representative leaders of the brotherhood.

Dr. Sweeney asks for the name of an editor. We will give the names of our three veteran editors: J. H. Garrison, W. T. Moore and J. A. Lord.

He asks for the name of a college man. We give him the following list: Presidents Crossfield of Transylvania, Bates of Hiram, Underwood of Eureka, Oeschger of Cotner, Howe of Butler, Bell of Drake, Serena of Keuka, Cramblett of Bethany, Johann of Christian; Professors Haggard and Kirk of Drake; Paul of the Missionary Training School, Sharpe and Taylor of Missouri Bible College, Jefferson, Calhoun and Deweese of College of the Bible, Peckham, Snoddy and Stauffer of Hiram, Lhamon of Drury, Payne of Kansas, Coler of Ann Arbor, Forrest of Virginia.

Dr. Sweeney asks for the name of an official of a national missionary society. We mention: Chilton, McCash, Lewis, Hopkins of the American Society, McLean, Rains, Corey, Allen of the Foreign Society, Cowherd, Muckley, Booth of Church extension, Mesdames Atwater and Harlan and Miss Pounds of the C. W. B. M.

Dr. Sweeney asks for the name of a single pastor of an influential church. In an entirely unsystematic way we allow our mind to run rapidly over our ministry and gather this list, which is not extended into a sort of year book for the sheer lack of time and space: H. O. Breeden, F. W. Emerson, Russell F. Thrapp, W. Bayard Craig, Bruce Brown, J. L. Garvin, J. R. Perkins, J. J. Haley, R. E. McKnight—on the Pacific Coast, B. B. Tyler and G. B. Van Arshal of Denver, H. H. Harmon of Lincoln, J. G. Slater of Minneapolis, C. C. Wilson of Milwaukee, Charles S. Medbury and Finis Idleman of Des Moines, F. W. Burnham, Edgar D. Jones, J. H. Gilliland, D. H. Shields, C. G. Kindred, Austin Hunter—all of Illinois, B. A. Abbott, W. F. Richardson, George H. Combs, L. J. Marshall, B. A. Jenkins, T. P. Haley—all of Missouri, A. B. Philpott, C. H. Winders, H. G. Hill, J. Boyd Jones—all of Indiana, E. L. Powell, I. J. Spencer, E. B. Barnes of Kentucky, C. J. Tanner of Detroit, J. H. Goldner, John E. Pounds, W. F. Rothenburger, A. W. Fortune—all of Ohio, John R. Ewers and Wallace Tharp of Pittsburgh, L. E. Sellers and George P. Rutledge of Philadelphia, H. D. C. MacLachlan of Richmond, W. L. Fisher of New York City.

We call our readers' attention to the fact that these names have not been set down as endorsing "us" or "our views" or our "assumptions." Their names are set down as representative men who endorse the essential position contained in our six affirmations above as a fair description of the position of the Disciples.

Never is the man taught thoroughly until he forgets how he learned.—Beecher.

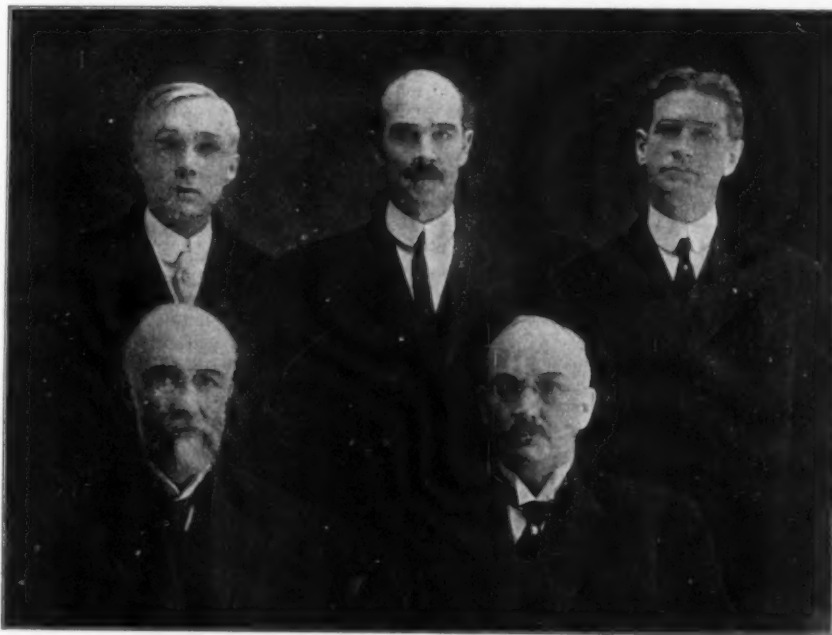
A HOME MISSION SURVEY

A Survey of Neglected Fields, planned by the Home Missions Council, has just been completed. This enterprise was launched last June, when representatives of twenty-two Home Mission Boards, desiring to know the actual facts about religious conditions in territories where they were appropriating money, decided to send a deputation of investigators. The preliminary investigation was confined to the following thirteen states: Minnesota, North Dakota, South Dakota, East Washington and North Idaho, West Washington, Oregon, North and South California, Utah, Wyoming, Colorado, Kansas, Nebraska and South Dakota. Members of the deputation were Secretaries L. C. Barnes, of the Baptist Home Mission Board, H. C. Herring, of the Congregational Home Board, I. N. McCash, of the American Christian Missionary Society, Ward Platt, of the Methodist Mission Board, J. E. McAfee, of the Presbyterian Home Board. This

made. Blanks were provided for all expected conditions, and ample supplies furnished the survey committee. When all the statistics are gathered, a complete tabulation of them will be made for the use of national boards and field workers.

Purpose of the Undertaking.

The purpose of such an undertaking is to secure facts by the inductive method, and apply these in a business-like way to the Lord's work. Hitherto appeals have been made to mission boards, and grants of men and money made by them in many cases to towns already "over-churched." If the facts in such cases had been known, adjacent communities without the gospel of Christ would have received at least a portion of such appropriations. With definite data in possession of all home mission boards, shameful overlapping of accessible centers, and unchristian neglect of the more remote regions will be prevented.



Left to Right, Lower—J. C. Barnes, H. C. Herring.
Left to Right, Upper—Ward Platt, I. N. McCash, G. E. McAfee.

company of missionary workers held a day of consultation in each of fifteen centers of the above named states, and met representative workers and those connected with official boards administering Home Missions. To cover the territory necessitated a journey of 8,155 miles, five weeks of time and forty-three sessions. In addition to the above, your deputator addressed one brotherhood, one banquet, five schools, ten gatherings of our own people; held six conferences with the state boards, and assisted at the funeral of our beloved brother, O. W. Lawrence.

Plan of the Survey.

The plan of the survey was to hold consultations as preliminary to a complete survey of the unmet religious needs in each state. Local workers brought to the consultations prepared facts and statistics concerning their rural communities, small towns, congested centers, mining and lumber camps, Indians, foreigners and social ministry. The morning session was devoted to the presentation of these facts, followed by a free, frank discussion of the conditions. The afternoon session was given to the organization of a permanent committee on survey, and school districts were chosen as the unit of investigation. A uniform date, July 1, 1912, was named in all the states as the time when complete returns should be

Some Discoveries.

Startling discoveries of religious conditions were of daily occurrence at the time of the survey. All of the states visited have some towns more accessible than others that have too many church buildings. Cities, however, in the same region are "under-churched," when their own population and adjacent territory are considered. Evidence was convincing that in country districts there is an appalling religious situation which makes the term "neglected fields" appropriate. A few examples will illustrate this fact:

Fourteen counties in the northwestern part of North Dakota have but three permanent places in each for worship. 4,000 school districts in that state have no religious privileges whatever. Thousands of foreigners in North Dakota have never heard the word of God. Indians in reservations have schools and occasional Christian ministrations, but there are yet 50,000 of them in the United States who are sun-worshippers and pagans and have never heard of Christ.

The Oriental Problem.

Orientalism on the Pacific coast present a most important missionary problem. Proof was found at Portland and other cities that Chinese converted to Christ in America have gone back to China in such numbers

that they are the most effective missionary workers in the province of Canton. Results of their labors in that province surpass all efforts of regularly directed missionaries. This fact pleads the wisdom of converting immigrants of all nationalities, if they are to become messengers of the cross through that large and voluntary foreign missionary enterprise, viz: "Home-going."

Buddhist Propaganda in America.

Another remarkable discovery was disclosed at this preliminary investigation. It is that there is a Buddhist propaganda in America, with Seattle, San Francisco, Los Angeles as centers of operation. Regularly installed priests perform the rites and ceremonies of their temples. They give lectures in various parts of those cities, and are reaching a great number of Americans, especially women. Mohammedanism has its advocates and adherents in the same region. Hindoo priests, with approximately 10,000 Hindoos in the United States, are preaching their doctrines. America is thus being invaded by the religions and cults of the Orient. Christianity is put on the defensive, and is now in a struggle to cause the light to shine in places where shadows of paganism are beginning to fall.

Field workers, numbering from eight in Colorado to sixteen in Montana, testified in open session to having personal acquaintance with adult residents of the states named, who have never heard a sermon.

The above are a few facts substantiated by a multitude of witnesses.

Educational Effects of the Survey.

The time is too short to formulate a just comparison of effects, but some of the following are apparent:

The survey created and fostered a fraternal spirit among national secretaries of home missions and their boards; discovered to national boards that there is a geographic provincialism in the United States, evidenced by the varying strength and recognition of denominations in different parts of the homeland; actualized the fact that common factors enter into the home missions problems of all religious bodies; developed a wholesome appreciation and Christian regard among field workers, which will exalt the church of Christ; promoted unity for a divided church through co-operation and the elimination of competition; emphasized the joint responsibility of national and field leaders for the expenditure of money entrusted to them for the enlargement of the kingdom of Christ. Such emphasis in every consultation has unquestionably softened denominational asperities; brought to the religious leaders in the states visited by the deputation, in a most satisfactory way, the plan of co-operative advance in home missions recommended by the Federal Council and endorsed by ten boards. The bulk of support given American missions by these boards, equals five-sixths of all missionary endeavor west of the Mississippi river.

It is the belief of the secretary, that the leadership of the Disciples of Christ in such a practical method will do much to substitute co-operation, without compromising principles, for competition, which creates confusion and works ruin to the cause of Christ in so many communities.

When the facts have been gathered by the permanent committee, and they have been tabulated, there will be a substantial contribution to the knowledge of conditions in America worth many-fold the time and cost of their gathering.

Instead of taking isolated cases upon which to base an appeal, the needs of the whole field will be put before contributors to home missions. It is a remarkable forward step to be taken in a united effort on the part of all leaders of Protestantism,

and is the advance guard of that unity of God's people, to be made visible to the unspiritual.

I. N. McCASH, Secretary.

An Appeal to the Church of the United States in Behalf of the Family

By the Committee on the "Family Life" of the Federal Council of the Churches of Christ in America.

We rest our appeal to you on the proposition that the family and its development into the home lie at the foundation of human welfare. Religion, education, industry and political order must look to the family for their material. Still more. For, as the great constructive and destructive forces in the field of biology have their final expression in the work of the cell, so it is in human society. The home is the place where all that builds up or pulls down in the social order does its final work. Religion, science and general experience teach this.

Two present tendencies have given shape to this appeal. One is the encouraging fact that there is an increasing conviction of the importance of these truths, together with much effort to protect and develop family life. The other is the prevalence of great domestic evils. Our institutions of learning in their courses of study and our philanthropic societies in their practical work are giving increased attention to the family. Many are coming to see in the home the very crux of the social problem. The report of the census office on marriage and divorce, the disclosures of the Chicago Vice Commission and the complaints of experts in public education and religious training, set forth the grounds for the latter statement.

We, therefore, think it time for the churches to come to the front and do their duty to the family. We now, however, point to only three or four things that seem in most immediate need of attention and action.

1. A uniform marriage law has lately been prepared to follow the uniform divorce law now in process of enactment by the states. We recommend these measures, though they may not be wholly ideal, to your attention. The clergy have widely called for some such provisions to meet the evils of discordant legislation, especially as a protection against migratory marriage and divorce.

But we especially urge the need of a similar comity between the churches themselves so that persons who cannot be married by their own ministers will not resort to those of other churches for the object. Do not consistency, the responsibilities for social leadership and the obligations of Christian fraternity demand this course from all our churches? Shall we not in this way observe that comity between churches that we are demanding of the states?

2. We also urge at this time that great care in the marriage of persons unknown to the officiating clergymen and of those who are morally or physically unfit for married life.

3. The terrible evils of sexual vice are in urgent need of attention by the clergy, teachers and parents, in ways that are wise and efficient. We gratefully recognize the growing interest in this subject and urge the leaders of the church to become intelligent concerning it and to co-operate in all practical ways with the medical profession and with competent associations for dealing with it.

4. Only one thing more at this time. Our Churches should lead their people to see that the family has its true place in the activities of religion, education and public order. As implied in what we said at the outset, the vigor and safety of all other institutions de-

pend on the extent to which they strengthen the life of the family. Every tendency in any of these that weakens the home should be resisted. Every plan for their own welfare should include a knowledge of its effect on the home. Because of its importance and because of its relative neglect, the home should receive more direct and positive attention.

We commend these brief considerations of a great subject to the serious attention of the churches of our country, leaving the practical details of their application to be wrought out by them as their several systems of administration may suggest.

We are, in the interests of our common faith, most cordially yours,

In behalf of the committee,

WM. CROSWELL DOANE, Chairman,

SAMUEL W. DIKE,

E. B. SANFORD, Secretary.

Religion in Education

Education

Today we try to make worthy citizens of the millions of children in our schools without attempting to teach them even the most rudimentary religious principles. By religious principles I do not mean dogma, merely the most rudimentary rules of moral conduct, which our fathers and mothers learned, but which our children are not learning. We have confused theology with religion, consequently even the moral code accepted by us all is not permitted to be taught in the schools. The family life of many is now so complicated that children never learn the importance of regularity or of concentration. It is often necessary for the child to be taken out of the family entirely and placed in school, where he may have the very things which he should learn at home. In Colonial days the children studied the New England Primer. That primer was typical of the religious atmosphere of the time. In those days the home was the place where character building began. It may have been narrow; it certainly was not a place for display, but it did give the child the training which gave him an invaluable start in the right direction. There are two general theories of education in vogue today. One insists that every person should receive the same education, claiming that in this way his likes and dislikes will be overcome and that he will be equipped to meet any exigency in the battle of life. The other says that vocational training is essential; that some specific trade or profession should be taught each person, according to his tastes and abilities. I am inclined to think that the theory of discipleship of personal contact with some one whose character and attainments surpass those of the student, and consequently win his respect, is the best way to educate our children.—W. H. P. Faunce.

There are 323,000 Indians in the United States by the latest returns. The great body of the Indians live between the Mississippi and the Rockies. One third of the whole number in the United States—117,000—are in Oklahoma, where the Five Civilized Tribes have so long resided. The next largest settlement east of the Rockies is in the Dakotas, where there are 28,000 Sioux. Minnesota has 11,000 Indians, and Montana 10,000, made up of Crows, Blackfeet, Cheyennes, and Flatheads. Between the Rocky Mountains and the Sierra Nevada there are 71,000, 57,000 of these being in New Mexico and Arizona, among whom are 30,000 Navajos, who have a reservation about the size of Pennsylvania. The chief reservations east of the Mississippi river are in Michigan and Wisconsin, where there are 17,000 Indians, mostly Chippewas, and in New York state, where the descendants of the Iroquois, in number 5,476, live on six reservations under one agent. The reservations in Maine, South Carolina, North Carolina and Florida have only a few hundreds on them.

MODERN WOMANHOOD

Conducted by Mrs. Ida Withers Harrison.

Mrs. Harrison will be glad to receive communications from any of her readers offering suggestions concerning woman's welfare, criticisms of articles or inquiries concerning any matters relevant to her department. She should be addressed directly at 530 Elm Tree Lane, Lexington, Ky.

Her Opposition to Suffrage

Mrs. Humphrey Ward Writes a Pathetic Letter to The London Times.

The last London Times to reach the editor's desk contains a pathetic letter from Mrs. Humphrey Ward regarding the condition of working women, which she considers an argument against woman suffrage, but the majority of people would consider it an argument the other way.

Referring to a speech of Sir Edward Grey, Mrs. Ward says: "One wonders how much these great men really know of the lives of the people they are speaking about! Sir Edward talks of poetry and metaphysics! I have in mind a dreary street in South London. Round the gates of a factory hang a crowd of children, including babies of four and five years old, crying for their mothers. But it is only half past six, and it will be seven before the mothers come out. So the children hang on drearily in the rain and the cold. Presently out come the mothers, and the children fling themselves on them. The closed dark houses are unlocked, and during the two or three hours before the tired women themselves go to bed everything that home and children require of women has to be done. Some of them—the widows—have been earning the daily bread of their children; others have been supplementing the earnings of husbands half employed or unemployed. A few poor hours in which to comfort and wash, to cook and sew! Are you going to propose that some of them shall be spent in reading newspapers and going to meetings? Poetry and metaphysics! Has Sir Edward Grey ever read the report of Sir George Newman, Chief Medical Officer of the Board of Education? Does he realize that 20 per cent of the children of our urban populations are in a verminous condition, because their mothers—poor mothers!—are without either the energy or the power to keep them clean? And it is upon thousands of women so unable to meet the requirements of their home life that you propose to lay the duty of listening to Parliamentary candidates and voting on the reconstitution of the second chamber."

But if these women could vote would they tolerate a labor system which kept them working in the factories until seven o'clock, while their crying children stood at the gate waiting for them to come out?

Mrs. Ward goes on to say, "All that you can possibly do by giving the Parliamentary vote to large sections of women in this country is to weaken the intelligence and therewith the power of English democracy; and to hand over fresh material for manipulation to the wirepullers of every party."

But this is the old argument which always was used against the extension of male suffrage.

In concluding Mrs. Ward says, "We know now, after nearly a century of voting, that the greatest and profoundest changes are those that are never voted on; and that, while the vote as an indication that the balance of political power is on the same side as the balance of physical force, is of greater importance than ever, in our crowded democracy seething with unsettled questions of men's life and labor, and set among other democracies armed to the teeth, the vote as an instrument of reform, both by

what it has not done and what has been done without it, takes a far more modest place than was given it by the men of fifty years ago."

There is much truth in this observation, but it is no more an argument against woman suffrage than man suffrage. Mrs. Ward can write better than she can argue. She might about as well say that woman should not vote because she pokes a fire on top. Does the fact that one child out of five needs a fine tooth comb make it unwise to give London women the right to help comb the snarls out of English politics and economics?

Educating Little Mothers

The newest departure in Chicago public schools is "little mothers' " classes, in which the girls are being instructed in the care of babies and young children. In fifty-six schools these classes are being opened, the instructions to be given on Saturday mornings. Dolls will be the babies and nurses will do the teaching in the proper methods of bathing, dressing, feeding and entertaining, and show the pupils how to make babies comfortable and keep them well. The board of health furnishes the necessary equipment for the classrooms. All girls need training in "mothercraft" quite as much as in cooking and sewing, which have long been taught in the public schools. But such knowledge will be of most immediate and far-reaching service among the "little mothers" of the tenements who have to take care of the younger children while the mother goes out to work. The older sister is more responsible than we have realized for infant mortality and for the manners and morals of our future citizens. We hope other cities will speedily follow the lead of Mrs. Ella Flagg Young, Chicago's far-sighted superintendent of schools.

Women of Note

—George Eliot's connection with Coventry, England, where she lived when she translated Strauss' "Life of Jesus," is to be commemorated in changing the name of Uppingham road to George Eliot road. The town council is also to place a tablet on the house in which the "Life of Jesus" was translated. The great English novelist lived there between 1841 and 1849.

—Karin Michaelis, the author of "The Dangerous Age," says, there would be less need of divorce if there were not so many mercenary girls and foolish gray-beards. Miss Michaelis is not far removed from the truth in this statement.

—Mrs. Robert La Follette, who writes so sensibly for the daily newspapers, says that the married woman who is unhappy though "happily married," because of a husband's limited income, should pitch in and go to work. Working women don't have time to be unhappy or make other people miserable or have social aspirations or climbing desires or indulge in a lot of other foolishness.

—According to the czarina, Russia's troubles are due to the education of women. All girls, says she, should be taught to sew, to care for their homes and to become helpful wives and good mothers, but they should never be taught history, philosophy or sci-

ence, "because these studies, when offered to women, only result in such terrible times as Russia is now passing through." We might say in reply: Education for woman fills her with a desire for a better country in Russia, a state of affairs this royal wearer of diamonds and sables is violently opposed to.

—Mrs. Florence L. Barclay, well known as the author of the "Rosary" and "Following the Star," is the sister of Maude Ballington Booth, and the mother of eight children. Her husband is the vicar of a small parish in England, and yet she holds that the novel does more good and likewise could do more harm than the pulpit. She thinks that nothing that could give the reader a lower plane of thought should come into the novel. Mrs. Barclay belongs in a frame of twenty great women.

—Louisa M. Alcott's "Little Women," dear to the hearts of small girls for the last fifty years, has been dramatized by Miss Marian De Forest and is to be produced by Miss Jessie Bonstelle, who has already signed the contract to this effect.

—Mrs. Anne Maria Fisher, who was in her girlhood the slave of Henry Clay, died recently and left \$10,000 to Tuskegee institute. Mrs. Fisher lived in Brooklyn, N. Y., and is said to have left an estate valued at more than \$75,000, much of it to charity.

Woman in the Spot Light

Looking over the "Readers Index of Periodical Literature" the other day, the array of articles about women is impressive. This catalogue is an index of the articles published in over 100 leading magazines. The last four years' index contains an astonishing list of 22 pages in fine type, cataloging articles about women, including "Woman Suffrage," "Employment of Women" and the like.

Turning back to the heading "Man" with accompanying subheads, it is found that the articles under these captions took less than a page!

Which seems to indicate that the magazine editors of the United States and England find that articles on the specific activities of women draw just 22 times as many readers as articles on the specific activities of men.

The Perverse Husband

John Collier, the secretary of New York's board of moving-picture censors, said the other day:

"It's no good getting up objectionable picture plays. We never pass them. In fact, we turn them down so invariably that it seems to me the composers of such plays are animated by a spirit of perversity. They remind me of old Uncle Jethro Husk.

"Uncle Jethro sat fishing on the bank of a tiny rivulet, when a stranger stopped beside him and said:

"Is it possible that there are any fish in such a small stream as that?"

"No, there ain't none," Uncle Jethro grunted.

"But you're fishing?"

"Yep," said Uncle Jeth.

"What, then, is your object?"

"My object," said Uncle Jeth, "is to show my wife I ain't got no time to sift the ashes."—St. Louis Globe-Democrat.



Suppose

By GRACE W. CASTLE.

If all that we say
In a single day,
With never a word left out,
Were printed each night
In clear black and white,
'Twould prove queer reading, no doubt.

And then just suppose
Ere one's eyes he could close,
He must read the day's record through,
Then wouldn't one sigh,
And wouldn't he try
A great deal less talking to do?

And I more than half think
That many a kink
Would be smothered in life's tangled thread,
If one-half that we say
In a single day
Were left forever unsaid.

The Swarm

By E. J. FARRINGTON.

"You would better clip Queen Bess' wings," said Mrs. Stone to her son, Phillip, one morning when the sun shone out unusually bright and warm. "O there will be no swarming for a month yet," was Phillip's reply. "However, I will use the scissors on Queen Bess in a day or two."

Phillip and his mother lived on a little farm and derived their income, to a large extent from poultry and bees. Mr. Stone having passed away several years before. Queen Bess represented an investment of five dollars made the previous summer and was depended upon to improve the quality of the apiary, for it is possible to replace all the fifty or sixty thousand common black bees in a hive with Italians in the course of a few months by using a single tested Italian queen.

Beginning with a few colonies of blacks, Phillip was ambitious to own an apiary filled with pure-blooded Italian bees, but the purchase of Queen Bess had been made only after careful deliberation on the part of mother and son, for so large an outlay for a single bee meant much to them. To lose her would be a calamity, and so the boy had planned to adopt a frequent expedient among bee keepers and clip her wings with a pair of curved manicure scissors, so that when she should lead a swarm from the hive, she would be unable to fly, but would fall in front of the entrance, where she could be quickly found. However, a suggestion from Frank Hadley that they spend a few days on the island in the river opposite the Stone farm drove all thoughts of bees from Phillip's mind, for it was too early for active work in the bee yard.

The two boys owned jointly a little tent which they stowed in the bow of a boat and rowed across to the island, a distance of half a mile or less. The weather was delightfully balmy for early spring and the boys thoroughly enjoyed their outing, roaming about the island, which was several miles long, with a farm or two at one end, cultivated in a half-hearted way by two men who were not looked upon as very desirable citizens.

The third day dawned warm and bright, but by nine o'clock a stiff breeze had come up, which continued to freshen rapidly. Suddenly

Frank pointed to a little black cloud over the water.

"That looks like a swarm of bees," he exclaimed.

Phillip's eyes excitedly followed his companion's finger.

"My gracious," he cried, "it surely is, and it's coming this way."

Evidently the bees were driven from their course by the high wind. They swept in toward the shore however, and finally alighted on a small tree, about ten feet above the ground, at the edge of the camp clearing. The two boys were standing under them in a moment.

"I am sure they are my bees," said Phillip, "but I guess, at least I hope—it is, though, it is Queen Bess' colony, and there is Bess herself," as his eyes detected the golden hued queen among her black-coated retinue. "I must hive them somehow," and he looked about, sorely puzzled what to do. Just then a heavy voice broke in ungrammatically. "Them's my bees, boys, and I'm a-going back after a box."

A burly farmer stepped out from among the trees and looked covetously at the swarm hanging to the tree. The boys recognized him as one of the men at the end of the island.

"I beg your pardon," said Phillip, courteously, "but they are my bees. They have just came across from my home, and I recognize the queen because she is an Italian." The man scowled. "Anyhow," he said, "them as gits 'em will have 'em."

With that he turned and strode off through the woods. The boys knew that he would soon return with a hive or box and try to secure the swarm.

"There is only one thing to do," said Phillip, "and that is for me to row across and get a hive. You stay here and watch. I'm off."

Quickly he pushed the boat into the water and started to row, but the wind had increased in velocity until it was a gale. That, combined with the current, made it impossible for him to keep his course. He pulled steadily for twenty minutes but the force of the wind constantly drove him back toward the shore so that he made but little progress. Then, too, the river was becoming very rough, so that the boat began to ship water, and Phillip saw that he was really in danger of capsizing or being swamped. In great distress of mind he finally gave up the attempt to pull across the stream, for he was obliged to admit that he would certainly be too late, even though he should be able to make the trip safely.

Then he headed the boat toward the island shore and endeavored to pull back to the site of the camp, but found himself in an eddy, and was forced to row desperately in order to free the boat. The current caught him again as he endeavored to strike a new course and one of the light oars was wrenched from his grasp and whirled away down the stream. As he instinctively tried to recover it, the boat shipped so much water that he was compelled to begin bailing with his hat. Finally a sharp but friendly gust of wind drove him high upon the bank, wet and half exhausted.

He stepped out of the boat into a mass of tangled underbrush and as he drew the boat a little higher in the bank for safety, he

stumbled over a naked old tree—a giant in its day, but which had lain humbled and prostrate for many years.

As the boy scrambled to his feet, he found himself looking at a section of a limb about two feet long which had been broken from the tree. It had no bark and the ends were rotted and jagged, but it was HOLLOW. Phillip's eyes danced with delight. His fatigue seemed to vanish in an instant.

He lifted the fragment and found it light in weight. Putting it on his shoulder, he plunged into the thicket, forcing his way through the bushes and sprouts as rapidly as he could walk. With the river to guide him, he soon found himself in the camp clearing with the bees still swarming on the little tree.

A shout brought Frank to him and in a moment Phillip had explained his plan. Frank ran to the tent and procured an ax, with which he trimmed the ends of the hollow limb as smoothly as possible. Meanwhile Phillip stripped two pieces of birch bark from a near-by tree. Only a few minutes were required to nail a piece of the bark over an end of the hollow limb.

Then the boys carried the improvised hive to the tree where the bees clustered. The hive was placed under the tree and the latter bent over until Phillip could reach the swarm. The bees apparently were greatly disturbed by the wind and many of them were flying about excitedly. Phillip, ignoring the few stings, with the rapid but gentle motions of all good bee-keepers, and using Frank's cap, brushed the main cluster into the rough hive. He watched closely and was satisfied that Queen Bess went into the cavity. He made no attempt to hive all of the bees, feeling well content to save the major portion of the colony.

It was exciting work, quite different from the ordinarily simple operation of hiving a swarm, for a cloud of bees buzzed angrily about the boy and his hands and face were swelling rapidly from the stings he received. He was quite unconscious of pain, however, and quickly tacked the second piece of bark over the top of the hive, leaving only a crevice for ventilation and covering that with a bit of mosquito netting which Frank brought from the tent.

Then, as a matter of precaution he carried the hive of bees in the tent, ignoring Frank's laughing protest that it would be a warm shelter for human beings, although that was obviously true, for hundreds or un-hived bees continued to hang about the new home of the swarm. Just as Phillip threw himself to the ground, tired out, the farmer broke through the trees, red of face from his rapid walk, and carrying an old-fashioned box hive. He glanced at the tree where the bees had clustered and saw that they had disappeared. Then he observed Phillip's enlarged countenance, and perhaps he caught the gleam of quiet satisfaction in the blue eyes behind the puffed cheeks. At any rate, he muttered something under his breath and disappeared into the woods once more.

That was the last the boys saw of him, for the wind died down in the course of the afternoon and they paddled back to the mainland with the colony of bees, which was soon lodged in a modern hive; but as may be imagined, Phillip did not allow another day to pass without clipping Queen Bess' wings,

CAN WE AFFORD TO LOSE OUR HONEST PREACHERS?

BY FRANK E. BOREN.

In a recent issue of the "Christian Evangelist," the editor has something to say about "One Honest Preacher in California." This preacher was declared honest because he had left the Disciples of Christ and united with the Episcopalians. It is not clear whether or not the editor intended to insinuate that there was only one honest preacher in California, and so I will not attempt to retute a charge that he may not have intended to make. The editor knows a goodly company of honest preachers in the state. But the question which the editorial aroused in my mind was, Can we afford to let our honest preachers leave us? Though I know well and favorably the preacher referred to, I know nothing of the merits or demerits of the case in question, and can therefore speak with the more perfect freedom. We are supposed to be a free people, and to have the freest pulpit under the sun. And, what if a preacher does not agree with "us" in all things, why can he not, with perfect honesty, stay with us,—provided his church will let him?

I know that it is possible for a preacher to make of himself an intolerable nuisance by continually exploiting personal views which do not edify or serve any useful purpose. Any church has the right, and also a duty, to decide what kind of preaching it is willing to pay for, and what it considers to be for the best interest of the community to hear. The preacher who makes a nuisance of himself may be a reactionary of the narrowest type, or a "liberal" of the narrowest type. It is not a question of conservatism or progress; it is simply a question of ridding the church of a nuisance. But sometimes the church, or a troublesome minority in the church, makes a nuisance of itself, and the preacher has to get out in order to escape the oppressive atmosphere. A church should be exceedingly careful about driving from it a cultured, scholarly, able man for no other reason than that he thinks for himself, and happens to express views different from those commonly taught among us. It sounds like ancient history to condemn a man for not conforming in all respects to "the standards and usages" of our church.

Is it not a fundamental principle with us that we should "not only think," to quote an old-fashioned document, "but also to act for ourselves; to see with our own eyes, and to take all our measures directly and immediately from the Divine Standard?" How can a man be out of harmony with "us" if he preaches his honest convictions from an open Bible? The church should be careful lest in ridding itself of such a man it suffers an irreparable loss.

It is claimed that we have no human creed. How then can a man who is loyal to Jesus Christ in purpose and life be out of harmony with us? Our creed is personal—faith in a divine person. This is our test of orthodoxy—theoretically. If a scholarly, up-to-date, consecrated man, desiring to do a constructive, educational work, says some things that are not quite familiar to our ears, why not listen with open mind, and at least raise the question whether these things may not possibly be true and timely, instead of raising the cry of heresy? We must recognize the rights and duties of the church in this matter, as we have said; but is it not too bad when the church, seeking to banish a heretic, banishes an opportunity?

And, who is to decide when a man is unsound? Does not that old-fashioned document say "that as no man can be judged for his brother, so no man can judge his brother?" And, even if the church should decide that a man is an undesirable pastor, what right has it to brand him as unsound?

It is easy enough, of course, for a man to

know when he is out of harmony with "our position," in spite of our creedless condition. He can measure himself by what "our most representative men" teach. He can test himself by our religious journals—a treble standard test by no means infallible. He may feel the pressure of a certain "consensus of opinion" among us. "Our position" has been stated so many times by men so well qualified to speak—by men who helped to decide what "our position" is. And, then, there is a certain atmosphere which one breathes when he is among "our people," different from any other atmosphere. "We as a people" do stand for some positive things, as the editor reminds us. Most of us know what these positive things are, and, consequently, one may find himself so out of harmony with them that he may not feel at home among us. He may feel that he cannot honestly stay with us any longer. To conceal his views and sail under false colors would be cowardly. But, is it not too bad that "our position" has been so rigidly defined, and so dogmatically stated, that a scholarly, progressive man, honest in heart, and with the highest Christian ideals, should ever be made to feel that he is not at home with us. Don't we need to expand?

But, after all, "our most representative men" represent only those who agree with them. Our denominational journals represent only their several constituencies. George H. Combs said at Santa Cruz, that it would require a million and a quarter of religious weeklies to represent us all. As the proud Irish mother, watching her son marching in the parade, declared that he was the only one keeping step, so some of us may think that we are the only ones keeping step to the music of "our plea." Suppose that a man loves our brotherhood just a little better than he loves any other brotherhood on earth; suppose he feels that because of his better acquaintance with our needs and our organization he can work more effectively for the advancement of the Kingdom with us than he can with any other religious body; suppose, he feels that we are marching onward to larger things, and that there is an educational work for him to do; suppose that he believes that the Disciples of Christ have a larger opportunity to promote Christian union than any other religious body; suppose he believes that we are the freest people to be found anywhere; then can he not honestly remain with us, no matter what views he may hold—until he is disillusioned?

There is a difference, of course, between a prophet and a nuisance. Some preachers are unmitigated nuisances, and should be squelched. But it is a tragedy when an undiscriminating church rids itself of a prophet. Sometimes it is a meddlesome minority in the church which is the real nuisance needing repression. We are losing our best men at an appalling rate, if to those who go out we add those who are lost to us on the threshold. This is an irreparable and an unspeakable calamity. Can we not afford other losses better than this?

Vacaville, Calif.

If it were—if it might be—if it had been. One portion of mankind goes through life always regretting, always whining always imagining. As it is—this is the way in which the other class of people look at the conditions in which they find themselves. I venture to say that if one should count the *ifs* and the *ases* in the conversation of his acquaintances, he would find the more able and important persons among them—statesmen, generals, men of business—among the *ases*, and the majority of the conspicuous failures among the *ifs*.—O. W. Holmes.

A Little Nonsense

One On Ingersoll.

The great agnostic, Robert G. Ingersoll, it is said, was one morning seated in a Washington city hotel, looking out of the great window, when a United States senator, coming in, said: "Mr. Ingersoll, I saw a sad thing a moment ago. I saw a man struggling across the crowded street on crutches, and I saw another man strike the crutches away from him."

And Ingersoll rose with fingers twitching and eyes flashing and said, "I should like to see the man. I would punish him."

The United States senator put his hand on his shoulder and said: "That is what you have been trying to do for years: striking away the crutches of people, the support of people in sorrow, the support of people in temptation."—The Christian Herald.

In For Life.

Prof. John Dewey of Columbia, was talking about a legislator who had turned traitor to the suffrage cause. "A man who could be so mean to woman," he said, "must be the original of the Clayton jail story. A convict in the Clayton jail, you know, managed to do a little flirting over the wall. He flirted for some weeks with a girl who milked the cows in a field adjoining the jail, and one evening he called to her and they struck up a conversation. Every day after that, for a year or more, the girl came to the wall. Then the convict, getting tired of her, told her it was no use waiting for him, as he was in for life."

Hiding From Business.

In a small Carolina town that was "finished" before the war, two men were playing checkers in the back of a store. A traveling man who was making his first trip to the town was watching the game, and not being acquainted with the business methods of the citizens, he called the attention of the owner of the store to some customers who had just entered the front door.

"Sh! Sh!" answered the storekeeper, making another move on the checkerboard. "Keep perfectly quiet and they'll go out."—Everybody's.

The Price.

"How much do you expect to get for defending that slugger?"

"About \$20,000."

"Do you think it is going to be worth as much as that?"

"No, but I understand his friends are going to be able to raise about that much."—Chicago Record.

The Unsuccessful Angler.

"William Dean Howells is the kindest of critics, but now and then," said a magazine editor, "some popular novelist's conceit will cause him to bristle up a little."

"Just before his departure for Spain last month I dined with Mr. Howells in his Half-Moon street apartment in London. A popular novelist called after dinner. He told us all about his phenomenal sales. Then—fishing for compliments, you know—he sighed and said:

"I grow richer and richer, but, all the same, I think my work is falling off. My new work is not so good as my old."

"Oh, nonsense," said Mr. Howells. "You write just as well as you ever did, my boy. Your taste is improving, that is all."—Washington Star.

A chiropodist advertises that he has removed corns from all the crowned heads of Europe.

Illinois Department

State Office, 24 Illinois National Bank Bldg., Springfield

THE CHRISTIAN CENTURY is a national religious paper published by the Disciples of Christ in the interests of Christian unity and the Kingdom of God. While its circulation is nationwide and impartially distributed among all the states, it recognizes a special obligation to the State of Illinois in which it is published. It desires particularly to serve the cause of Christ in Illinois by publishing its significant church news, by interpreting its religious life and by promoting the ideals of the Disciples within its borders. To this end the publishers of THE CHRISTIAN CENTURY maintain a state office at Springfield, the capital and central city. It is the purpose of the state editor to study the whole field of Illinois, visiting all the churches, reporting his observations and pointing the churches to ever higher ideals. Pastors and church workers are requested to co-operate by regularly sending items of news, clippings from local papers, parish papers, weekly leaflets, occasional paragraphs of sermons and any other information that will give to the state editor all the data for reporting and interpreting the progress of Christian work in the state. All communications to the editor may be addressed, 24 Illinois National Bank Building, Springfield. All business communications should be addressed to the Chicago office.

The pastor of Carmi Church, L. A. Chapman, recently preached several evenings for Enfield Church, situated near Carmi.

W. B. Slater, pastor of Moline Church, is holding a meeting for his home congregation, assisted by singing evangelist G. E. Crist, of Ohio.

C. R. Gains and the church at Bowen are in a revival meeting, with the assistance of Evangelists Sword and Kay. There were two additions the first day of the meeting.

District Evangelist Charles D. Hougham, of the Fifth District, is now located in Springfield. At present he is in his first meeting, being held at Exeter.

Evangelist J. E. Stout, assisted by his son and by Miss Levitt, held a week's revival meeting at Oaksey, which resulted in twenty-five additions.

C. F. Shaul, assisted by his wife, held a three weeks' meeting at Redmon in December, which is said to have materially strengthened the interest of the church.

Dr. B. O. Aylesworth, pastor of Chandlerville Church, delivered a lecture at the County Farmers' Institute at Geneseo, near the first of January.

The church at Bellflower is without a pastor since the departure of L. S. Harrington, whose work was concluded there the first of the year. Mr. Harrington at once became the pastor of Wapella Church.

Evangelist C. L. Organ, it is reported, is meeting with unusual success in the revival being conducted at Greenview. A large number of additions have been reported early in the meeting.

Bement Church has invited an Indiana pastor, D. H. Lovejoy, to its pastorate. Mr. Lovejoy has been, until about a year ago, affiliated with the Baptist church. He assumes the pastoral relation in February.

W. B. Hopper is to remain with Bethany Church for another year, making the fourth of his pastorate. During the year just closed, there were twenty additions, eighteen of this number being on profession of faith.

Peoria Central Church Sunday-school received almost fifty baskets and a cash offering of twenty-five dollars as a Christmas donation for the poor of the community. This Sunday-school is being directed in a special effort to increase its efficiency and numbers, under the leadership of Miss Eva Lemert.

F. F. Walters, of Independence, Missouri, it is learned, is preaching to large congregations nightly at Shelbyville Church. Mr. Walters' intellectual and spiritual equipment, together with his years of experience in the pastoral care of several large city churches, should make his services especially valuable in the evangelistic field.

D. H. Shanklin, whose residence is at Normal, has given up his pastorate at Pleasant

Hill and Brunswick, where he has been employed for the past three years. He will enter the evangelistic field, and is available for churches desiring meetings.

Central Church, Decatur, whose pulpit was vacated the first of November by the lamented O. W. Lawrence, has extended a call to Secretary E. W. Allen, of the Foreign Christian Missionary Society. It is understood that Mr. Allen's acceptance has not yet been received by the church.

The revival meeting at Atlanta, conducted by Evangelist R. W. Abberley, was closed after fifty-six persons had been added to the church. The pastor and congregation speak in commendation of the evangelist's method and message.

The new church edifice erected by Kilbourne Church was dedicated the first Sunday in January, State Secretary J. Fred Jones being master of ceremonies. During the week preceding the dedication, services were held each night, with an address by pastors from neighboring cities. Among these were Louis O. Lehman, of Gibson City, A. I. Zeller, of Petersburg, Ralph V. Calloway, of Havana, and W. M. Groves, of Petersburg. This church was organized four years ago, at the conclusion of a revival meeting held by L. O. Lehman. The building, containing three rooms, with comfortable equipment, cost three thousand dollars. The pastor is E. P. Gish.

The annual meeting of University Place Church of Christ, of Champaign-Urbana was held as usual on New Year's evening. The reports from all departments of the church activity revealed by far the best year in the history of its work. 166 were added to the church membership at regular services; of these sixty-two were by confession of faith and ninety-one of the total were first members of the Sunday-school. The total net resident membership was reported 984. The total of all money collected during the year for all purposes exclusive of loans was \$16,355.43. The new University Place Church was completed during the year and was dedicated April 23, by Charles Reign Scoville. The church is rejoicing in its new life work in the new quarters where there is every opportunity for continual advancement and enlargement of usefulness. The local and student work have gained greatly in efficiency within the year. A fine spirit prevails and the church turns with great faith and confidence to the evangelistic campaign with which it begins the new year next Sunday, under the leadership of Dr. H. O. Breeden and Mr. and Mrs. Rockwell, song evangelists.

H. H. Jenner, of Stuart Street Church, Springfield, on January 7, after presenting his annual report, tendered his resignation to the congregation to be accepted within ninety days. Mr. Jenner has been pastor of this church for two years, and even though his pastorate dates from the beginning of the reaction from the Sunday Revival, the report of the two years' work is decidedly

creditable. With true pastoral foresight, he has labored quietly and without artificial stimulation. He has done the genuine work of an ambassador for the kingdom of Christ. Such methods have been employed and teaching administered that along with the minister's personal life and example, nothing but favorable influences will follow in the days to come. The difficulties of the field, for a successor, have not been enlarged, but certainly diminished by his ministry. During his two years' ministry, there were one hundred forty-six additions, more than half of these being by baptism. During the first year, twenty per cent, and during the second year sixty per cent, of the additions were in regular services. This is one of the outstanding features of his ministry. It indicates a decided improvement toward a normal and effective evangelism. The congregation is situated in a community composed mostly of working people, affected largely by the high prices and inoperation of the mines and certain factories of the city. Notwithstanding the financial depression during the past year, the congregation had receipts for current expenses and missions in excess of any year in the church's history. The missionary offerings amounted to more than two hundred dollars. It is understood that several churches are already seeking the services of this minister and his capable wife, but no decision has yet been rendered for a new field of labor.

Editorials By Our Readers

Ethics in the Ministry.

Last summer I had quite an experience with preachers when I reported that there were a hundred churches in a certain district and only forty preachers; I spent a good deal in correspondence, but did not locate a man. Some seemed to think that I was a Bishop with livings to dispense. Lately I have been having some more experiences, and I am constrained to tell them in the hope that some one may get some good lessons.

We decided to hold a meeting, and engaged a singer some weeks in advance. In the month preceding the time for the meeting, he engaged to go with an evangelist, and wrote asking to be released. We wrote him that his evangelist ought to think more of him if he faithfully filled his previous engagements. But if he wished it we would release him. We thought the meeting would have little chance with an unwilling singer.

Then we began to engage another. This time it was to be a union meeting. We were to be responsible for the helpers, and the M. E. people willingly agreed to come into our meeting. With great care we chose between two candidates. We wired one to come as per his proposition, and wired the other, at some cost, of our decision.

While waiting for the answer, I wrote twice to the man we had contracted with, stating the danger of allowing anything to interfere with our plans. In desperation, at the end of a long week's waiting, a long distance telephone call brought the information that he, too, had engaged with an evangelist and could not come.

Now I have no great complaint to make. We have been worried some, but we know that we will get along anyhow. But our committeemen, who are all in business, are accustomed to keeping their word in even the smallest matters, and so do not appreciate the situation we are placed in. I am writing this to urge all preachers and church workers to maintain a higher ethical standard in making contracts. In both cases an evangelist to whom the helper had hired is said to be responsible for the breaking of our contracts. Faithfulness is a virtue which is worthy of high praise. * * *

Secretary's Letter.

The poster and literature for "Front Rank Standard for Churches," has been mailed to preachers and church clerks. Please check up the points already attained by your church on the small slip and return it to us at once, thus getting in line for a Front Rank Church.

Girard is the first to return the slip and all points are checked except number four and they are working on that. Many more will report in the next few days.

A. O. Hargis has had thirteen additions at regular services at West Point in the last four weeks and the outlook is very encouraging.

The work is doing well at Ashland under the ministry of F. M. Morgan. The Bible-school has grown from thirty-eight to ninety-six; thirty-nine have been added to the church; the Bible-school is a Front Rank; the church is going to be a "Light Bearing" church for 1912; they have a Men's Brotherhood organized; all local expenses and an old debt are provided for. Brother Morgan pulls steadily for the best things and his work counts.

Chas. W. Ross of Litchfield was surprised recently by being unanimously voted an increase in salary of \$200, but it is appreciated and well deserved. The work prospers, missionary offerings are larger than ever before and a new parsonage will most likely be built this summer. In the next five years we predict that Litchfield will have replaced their present church building with a splendid modern edifice equipped for the best Bible-school and church work. Watch Litchfield!

The church at Hudson voted unanimously to retain W. D. Deweese, our office secretary-treasurer, the third year.

Has your offering for state missions been sent in? Make inquiry and be sure that it has actually been mailed. Sometimes it is held a long while after it has been taken.

And sometimes we are told that our offering has been used for some old local debts without the knowledge or consent of those who gave it. Let us be fair and honest with God's money and with our brethren. It is a grievous wrong to misappropriate the Lord's money.

S. S. Jones of Danville will assist H. J. Hostetler in a meeting at Newman, beginning Jan. 15.

N. S. Haynes, of Decatur, is pushing vigorously the campaign for facts and materials for the history of the Disciples in Illinois. Please answer his correspondence promptly and co-operate with him in every possible way. This is a great undertaking and he needs our hearty support.

Herbert Yeuell will assist Milo Atkinson in a meeting at the Centennial Church, Bloomington, beginning Sunday, Jan. 14. Splendid preparations are being made and good results are anticipated. The music will be under the direction of singing evangelist Byron Conrad, who is now the regular chorister at the Centennial. A large chorus has been organized.

The State Board and secretaries are doing everything possible to encourage the churches all over the state to hold up their hands in the great work of state missionary enterprise by sending an offering to support our missions and missionaries. A very large number have not had fellowship in the work this year. Of course we can only do as much work as the funds will pay for. The more and larger the offerings the greater the work accomplished. Make it large, brethren, and see that it is sent to our treasurer.

J. FRED JONES, Field Sec.

W. D. DEWEESE, Office Sec.-Treas.
Bloomington.

Church Life

W. P. Bowers goes from Columbus to Augusta, Ga.

F. F. Grim, the state secretary of New Mexico, is in a meeting at Belen in that state.

Geo. L. Snively recently dedicated the \$12,000 church building at Knob Noster, Mo.

R. C. Harding was installed as pastor at Central Park, Topeka, Kan., on the last day of the year.

C. A. Brady is in a meeting at Watertown, N. Y., with a view to locating a pastor for the church there.

E. E. St. John left recently for Huntington, W. Va., going from a successful pastorate at Sioux Falls, S. D.

R. L. McQuary has resigned the work at Malvern, Iowa, and will preach for the church in Tecumseh, Nebr.

Evangelist J. V. Coombs is in a revival meeting at Lanark. On January 21, he will assist in dedicating the new building at Cleghorn.

Mrs. Fannie A. Benedict was ordained pastor of the Church of Christ at Belding, Mich., on Jan. 4. F. P. Arthur, of Detroit, was present and had charge of the services.

P. J. Rice, of El Paso, Texas, is giving a series of illustrated sermons on the life of Christ, under the heading of a series on: "The Life Story of a Young Man."

C. P. Hedges of the Bolengi mission in Africa preached at Uhrichville, Ohio, on Jan. 7. Mr. Hedges has just returned from the field.

The Kirkwood Avenue Church, at Bloomington, Ind., has begun a mission in the University Park community. There are more members of the Disciples in that district than of all other churches put together.

The churches at Hannibal, Missouri, observed the week of prayer for three days during the second week in January. Geo. A. Campbell spoke on Tuesday evening in the Methodist Church on "1912, Its Deepest Meaning."

In Louisville, Ky., three churches, Trinity Methodist, Second Presbyterian, and Central Christian are uniting to give a series of union entertainments. Gov. R. B. Glenn, of North Carolina spoke in the Christian church on Jan. 8.

The church in Buffalo, N. Y., for which B. S. Ferrall is pastor, has a Chinese department in the Sunday-school, which recently entertained the officers and heads of the departments of the school at a dinner where Chinese dishes were served and good fellowship was enjoyed.

Our readers will be disappointed to learn that Mrs. Wm. J. Wright is making very slow and unsatisfactory progress toward recovery. While the condition of the patient is more hopeful than last week, it is still very grave and alarming.

E. W. Elliott of Tampa, Fla., reports three baptisms last Sunday and also that the church enjoyed the unexpected pleasure of a visit from Pres. R. H. Crossfield, who was enabled to visit among them on account of a delayed train.

During the union meeting at Bryan, O., Claris Yeuell, of Paulding, O., is holding the

fort for the Disciples. Mr. Jayne, of Hampton, Va., assumes charge at Bryan, Feb. 1, and Mr. Yeuell will be available for a pastorate.

Chas. Wm. Dean, State Sunday-school Superintendent of Colorado, is conducting an efficiency campaign in company with Robt. M. Hopkins, national superintendent, and Clark Bower, the chairman of the state committee. The itinerary includes the principal churches in the state with an afternoon and evening session at each place.

Bernard Gruenstein was ordained pastor of the First Christian Church of Selma, Ala., recently, with Allen R. Moore as master of ceremonies. Mr. Bernstein has done heroic work in trying to raise the money that was owing to the Church Extension Fund, earning seventy dollars of the first \$1,000 with his own hands.

The annual report of the First Christian Church of Jefferson City, Mo., where A. R. Liverett is pastor, shows that the debt has been reduced from \$9,000 to \$5,000, by the aid of gifts from R. A. Long and R. H. Stockton. There has been a net gain of seventy-six to the membership and a total amount of money raised for the year of nearly \$7,000.

Walter Scott Priest, of Central Church, Wichita, Kan., is making an heroic effort to prevent a harmful reaction from the Billy Sunday meetings that recently were held there. Central Church has added eighty-nine members to its roll as a result of the meetings and the pastor recently preached a sermon exhorting the converts to continue steadfast.

A. G. Hollowell, pastor at Pine Village, Ind., reports a successful meeting that has been held for his church by A. W. Crabb. There were forty-four additions in the meeting and the pastor desires to commend the evangelist in the highest terms. Mr. Hollowell has resigned the pastorate at Pine Village and will enter school in Christian University, Canton, Mo. W. F. Hole of Ambia, Ind., succeeds him.

Finis Idleman prints in "The Weekly Worker," in display type, the invitation to attend the rally of the Foreign Christian Missionary Society at the University Place Church. The way in which the brethren are rallying to the support of the work of missions in spite of the vicious attacks that are being made on the society, is one of the most hopeful indications of the present drift of things.

Central Church of Disciples of Christ was organized in New York City, and the first service held on Sunday morning, January 14. J. M. Philpott was present and will continue as acting minister. The new church is the result of a forward movement among Disciples in New York to establish a representative church in the metropolis. The membership, which will number over four hundred, is composed of former members of the old First Church, the Lenox Avenue Church and an influential group of persons who have recently moved to New York from Christian churches in the South and West. For the present time, the consolidated congregation will meet in the splendid church building now used by the First Church, at 142 West 81st Street. A greatly enlarged work is planned by the leaders and special attention will be given to extension work in home and foreign. Dr. Philpott has just returned from a two years' tour in Europe.

Frank E. Mallory reports a great meeting at Parsons, Kan., where the Minges company is holding a revival. On the first day in which invitations were given, 247 additions were enrolled. One address at the

men's meeting on "The Other Fellow" secured thirty-three of these. There were 2,200 in the tabernacle when the weather was ten degrees below zero. The chorus of 100 voices is led by Mr. Senif.

During January, E. De Witt Jones of Bloomington, Ill., is preaching Sunday mornings on, The Benedictions of the Bible, as follows: "The Benediction Benignant," "The Benediction Beautiful," "The Benediction Apostolic," and "The Benediction Triumphant," and on January Sunday nights as follows, on the Miracles: "The Miracles of the Manager," "The Miracles of the Empty Tomb," "The Miracle of Miracles."

Oscar Ingold is in a meeting at La Grange, Mo. There is no pastor at present in residence there and the prospects are correspondingly discouraging, but there have been fifteen additions already. The evangelist is assisted by his wife and by Mr. and Mrs. H. C. Ballew, who are directing the music and the work among the children. Mr. Ingold will go next to Miami, Oklahoma, assisted by Chester Guthrie, and Mr. Ballew to Frankford, Mo., to assist Evangelist Reavis in a meeting.

Russell F. Thrapp, who began work with the First Church of Los Angeles, Calif., reports that there were twenty added for December, and that the work is in fine condition. Russell E. Booker, who was formerly at the Central Church, Lexington, Ky., is assistant to Mr. Thrapp. The members of the church gathered at the home of the pastor for a watch-night service to see the old year out. A banquet was given for all the members of the church on Jan. 12. Mr. Thrapp believes that, in spite of the many problems, the Disciples have a great future on the coast.

John Ray Ewers of Pittsburgh, Highland Avenue Church, has planned a series of Sunday evening sermons on the general theme: "The Ten Commandments and Pittsburgh 1912." The sermons have been advertized and the preacher invites reliable facts on any of the topics outlined. The subjects include such topics as: "What May I Do on Sunday?" "Pittsburgh Murders," "Honesty and Stealing in Pittsburgh." He is a true prophet who can bring to his generation the interpretation of the old truths that shall best meet the needs of his day.

A member of the church at Florence, Ala., recently wrote to the state secretary and said that he had been living in the town for a number of years and was perfectly loyal to the brethren there, but that it was their boast that the "church practiced and worshiped just as they did when Alexander Campbell was there." The writer felt that the conditions surrounding the church demanded a re-interpretation of the scriptures and authorized the treasurer to draw on him for a contribution to the cause of missions. There are many such men in the South if they could be reached and the matter properly presented to them.

M. E. Chatley, pastor of Central Church, Centerville, Ia., expects to keep the church in the living-link column for another year, and continue the support of Mrs. R. D. McCoy, of Tokyo, Japan. The church recently enjoyed a message from Doctor Jaggard of Bolengi. The response of the churches seems to indicate that the March offering will not fail to show the usual increase over the previous year. And this proves that the tie that binds the churches together is the tie of service and co-operation for the good of others. There have been twenty additions to the Centerville church since their last report.

B. A. Abbott, pastor of Union Avenue Church, St. Louis, has inaugurated a plan to

secure the reading of the Bible by the members of the congregation and any others interested. He has issued a four-page bulletin called, "The Golden Thread," with a definite passage of scripture for every day of the first quarter, so arranged as to complete the Pentateuch by the end of March. A single verse from the New Testament is given with each extract of the Old, and very brief introductions of each book are provided. The idea is good and, so far as we know, not just like anything we have ever seen. Doubtless Mr. Abbott would be willing to supply copies of the leaflet to those interested in the subject.

Professor Walter S. Athern of Drake University is director of a comprehensive movement for the betterment of the Sunday-schools of Des Moines. It is called the Des Moines Sunday-school Institute and is the result of the work of the Men and Religion Forward Movement. The program calls for weekly meetings for twenty-eight weeks with opportunities at other times in the week for aid in teaching methods for the lesson immediately following. There are ten denominations represented in the enrollment, the Methodists leading with sixty-four members, the Disciples next with thirty-five, and the Presbyterians a close third with thirty-four. No more promising sign of the times is apparent than the increased measure of co-operation in Sunday-school work by the different denominations.

We regret to record the passing of G. A. Lewellyn, Professor of Bible History at Texas Christian University, who departed this life at his home in Ft. Worth, Texas, Jan. 4. Professor Lewellyn was a graduate of Kentucky University and was a student in the University of Chicago for summer work several years ago. He has given his life to the cause of education, serving in the thankless and arduous work of presiding over the destinies of several small schools in Kentucky and Tennessee. He went to T. C. U., three years ago and was made dean of the Bible College there, at the opening of the present academic year. The whole year of 1910-11 was spent by him in traveling over the state of Texas, gathering funds to erect a building for the Bible College in which the young preachers might live more economically. The success of his labors was a surprise to everyone and the building is now complete and in use. It was during the campaign for this fund that Mr. Lewellyn was exposed to the weather in making long drives in the country and the exposure lead to a weakness that resulted in his death. He leaves a widow and ten children. The Christian Century extends sincerest sympathy to the family and friends. Professor Lewellyn was the type of man with whom the hope of the future lies for the Disciples. Frankly conservative and desiring earnestly to walk in the old paths, he was at the same time broad in his charities and tolerant of every view that was presented sincerely. He read no man out of the brotherhood for failing to agree with him. He will abide in the memories of his friends and his influence will live long in the world.

The Bolengi missionaries report 107 baptisms on Oct. 20 at Bolengi, and twenty-five on Nov. 5 at Monieka. There are now over 200 evangelists going out from the two stations of Bolengi and Monieka alone. The federation of missions in the Congo, or Conference, as they call it, met at Bolengi for the first time last October. At this meeting there were forty-three missionaries and 200 native preachers. The attendance in the Sunday-school that day was 1,016. Among the baptisms was a powerful chief and a leper, the first to be baptized. If the work at Bolengi continues to advance, it will not

The Best

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The New Christian
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CHICAGO

be many years before the entire region around the station will be evangelized, but there is much land beyond. They call loudly for three new medical missionaries as Doctor Jaggard is the only physician now connected with the work and he is at home on furlough.

Annual Reports of the Churches

The annual reports that come to hand at this season of the year are good reading, indicating, as they do, progress in church in both material and spiritual growth.

From private letters and local papers we have gleaned the following facts concerning the work of the past year:

Atlanta, Ga.—West End Church, W. O. Foster, pastor, has cancelled an indebtedness of several hundred dollars, increased membership 17 per cent and Sunday-school 25 per cent.

Chattanooga, Tenn.—The building has been repaired, all debts paid, 55 added to the roll and the pastor, G. N. Buckley, called for five years.

Cadillac, Mich.—Church debts of \$700 wholly removed, and plans approved for a new baptistry and two new rooms. Several new members. H. H. Anderson is pastor.

Iowa City, Ia.—Church debt removed; new organ installed; several hundred dollars of improvements to building; pastor's salary increased; 100 new members. C. C. Rowleson is minister. This report covers slightly more than the current year. Mr. Rowleson is beginning the fifth year of service with this church.

Battle Creek, Mich.—Greenville Street Church, M. H. Garrard, pastor; \$3,000 raised; no debts now; special revival to be held this month; large gains on all lines.

Mobile, Ala.—Total Sunday-school attendance 4,048; offering \$206; church raised \$2,400 for all purposes. R. J. Brazelton pastor; membership of church now 260.

Columbia, Mo.—Debt of \$7,000 removed; \$1,750 given to missions and benevolences; 121 additions, making a net increase of 83; present membership about 1,000; Sunday-school graded. Madison A. Hart is pastor.

Niagara Falls, N. Y.—Net gain 50; \$2,300 spent for improvements; \$5,667 raised, \$850 for missions and benevolences.

St. Louis, Mo.—Union Avenue Church, B. A. Abbott, pastor; \$27,004 raised, of which \$4,077 came from Sunday-school and \$2,135 from Pastor's Aid Society; \$7,893 put in the building fund; \$1,370 to missions; present membership 1,096; Sunday-school has 641.

Freemont, Neb.—Net gain of 50 members and no debts; Sunday-school doubled.

Jefferson City, Mo.—During the nine months of the present pastorate, 91 added; 14 removed; \$6,660 raised.

Keokuk, Ia.—Present membership 434; raised last year \$3,120; debt reduced \$600, leaving a debt of \$1,300 not yet due. R. W. Lilley is pastor.

Davenport, Ia.—E. T. McFarland is pastor of Memorial Church. Sunday-school graded; C. W. B. M., 48 members, raised \$119; one of the largest Christian Endeavor Societies in the state, 76 members; nearly \$6,000 raised by the church; 90 added, net gain of 65.

Akron, Ohio.—George Darsie, pastor; 691 average Sunday-school attendance, \$2,361 offering of which \$11,014 were for missions and benevolences; 200 in Brotherhood, 200 in men's class, taught by the pastor; women's society raised \$1,265 for missions; Critten Home generously remembered; Christian Endeavor raised \$204; 194 new members, net gain, 158, present membership, 1,743—double that of six years ago; two lots bought on which two mission churches will be built, for which a member recently gave \$3,000. Besides a special missionary

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A book which lifts the problem of the nature and character of Christ out of the old-time dogmatism and places it in the light of the more empirical, human and meaningful thought of our own day. Dr. Ames treats the Unitarian-Trinitarian controversy with a freshness and illumination that in itself makes his work a distinct contribution to religious thought. The book is more than a treatise. It is a living word spoken to the hearts and souls of living people.

Professor George A. Coe, of Union Theological Seminary, says:

"These sermons display a remarkable union of intellectual boldness and spiritual warmth. I know of nothing else in print that brings out quite so clearly the positive religious values that can be reached by a rigorous application to Christian dogmas of the functional and valuational point of view. Even readers who cannot accept Professor Ames's position at all times must agree that such a book helps to clear the air, and to focus attention at the right point."

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fund of \$9,500 there was raised \$16,408 of which \$4,511 was for missions and benevolences. The church supports four missionaries in China and Japan, one on the Pacific coast and one in St. Paul, Minn., and is creating a \$5,000 named fund in the church extension society.

Champaign, Ill.—University Place Church, Stephen E. Fisher, pastor: added 146, of which 62 were baptisms; total membership 984; total amount raised \$16,355; new church dedicated last April.

Fulton, Mo.—The year closed with all bills paid and \$200.00 in the treasury. The income for current expenses was \$3,310.76. Of this amount \$819.79 was contributed to missions and benevolences, and \$2,290.97 to local expenses. The Sunday-school enrollment was increased from 258 to 430; to its regular treasury was contributed \$619, of which amount \$200 went to the building fund for the new church. Individual classes raised enough more for their class treasuries to make the total more than \$1,000. The Auxiliary of the C. W. B. M. with an enrollment of 43 raised \$137. The Ladies' Aid Society which had pledged \$4,000 for the new church have paid the pledge in full, borrowing only \$1,100. The Christian Endeavor Society raised \$400.00 for the new church, and by borrowing \$350.00 paid the balance on their \$1,000. There is a membership of 692, an increase of 38 at the regular services during the year. The Finance Committee have received pledges for the new building \$30,000. This makes a grand total of money raised during the year for all purposes of \$34,447. Every organization of the church has shown growth. The new church is to be dedicated by H. O. Breeden about March 1, and he will follow the dedication with a revival meeting. T. E. Winter is the pastor at Fulton.

National Benevolent Association Activities

Cephas Shelburne has resigned his work as pastor of the East Dallas Church, in order to give more time to the growing demands of the Christian Courier. Mr. Shelburne says: "The Courier has grown in its subscription list, in its interests and in the volume of its business, demanding more of the time and personal oversight of an editor than, in justice to my growing church and to the paper, I felt that I could give. It had come to a point that I must either surrender the Courier and give my time to the East Dallas undivided time to the paper. Upon the urgent request of my brethren all over the state, I decided to give up my church and give up my time to the editorial management of the Christian Courier. After April 1, I expect to give my best editorial management of the Christian thought, study and effort to the business of perfecting, building up, and extending the paper. Texas alone, to say nothing of the great, growing Southwest, furnishes a field for the support of a great church paper, a field that cannot be occupied by any other paper, save one that is published in our own borders and largely serving our own wide and rapidly growing country and its interests. It is not our intention to antagonize or try to crowd out our great national Christian papers, but to co-operate with them in building up and straightening our course in this section."

Mr. Shelburne has done a good and great work in Dallas. The East Dallas Church has grown under his ministry and the church is completing a great enterprise in the erection of their new building, which, when dedicated will give a new \$55,000 equipment. Speaking of his resignation, Mr. Shelburne says: "Coming at the time that it does, just upon the eve of our getting into our splendid new building, when the dream and purpose of the

church is being fulfilled, and its outlook, and future prosperity and growth is assured—to give up such a church and prospect makes it one of the severest trials of my ministry. I love the East Dallas people, and the sweetest harmony exists between pastor and people. It was not the wish of the board or congregation that I resign this work." Elder B. B. Harwood, of the official board, in his statement to the congregation, said: "Of course we all regret to lose Brother Shelburne from the East Dallas Church, especially just at this time; but we are glad that he has the talent for this larger service to the state. Our individual loss will be our greater gain."

In the new arrangement, J. C. Mason, State Corresponding Secretary, and J. O. Shelburne, Pastor of Central Church, retire from partnership in the paper, and the Courier will be owned and published by Cephas Shelburne, Editor, and his son C. G. Shelburne, Business Manager.

The Christian Century congratulates the Texas Brotherhood on having a man like Mr. Shelburne to give his entire time to the paper and we wish the new management the fullest measure of success.

Oklahoma Christian University

The winter term of Oklahoma Christian University opened with the best enrollment in the history of the institution. The enrollment is thirty-seven above the corresponding date last year. The entire enrollment for the present sessions is 304.

The special schools are maintaining their usual strong attendance. The largest increase is in the College of Liberal Arts and Ministerial Department. The ministerial enrollment to date is eighty-three. Already the enrollment of ministerial students is about up to last year's enrollment. Definite arrangements are being made by a number of other ministerial students to enter in the next two or three weeks. The probability is, that this department will pass the 100 mark this session.

A few months ago an appeal was made to churches and individuals to start a student loan fund by contributing \$100 each to support a ministerial student. The response is encouraging. A number have taken hold of the proposition. The young men who are taking advantage of the loan have been organized into a club. By this means they are living for about \$2.00 per week. This will enable them to pay living expenses and tuitions for the school year with the \$100.00.

O. N. ROTH.

Annual Reports

The association has just received an annuity of \$1,000. It was given by a good sister who is too modest to allow her name to be used. She believes thoroughly in the principle of not letting the right hand know what the left hand is doing. The year just closed was the greatest year in the history of the association in the annuity department, and the new year starts out with fine promise. The association's annuities are growing more popular every year.

The plans are under consideration for some new buildings for the children's department of the Juliette Fowler Home. Work will be begun on these buildings as soon as the weather conditions will permit.

The graduating exercises of the Nurses' Training School in connection with the Valparaiso Christian Hospital will be held in the Christian Church at Valparaiso on the evening of January 9. A fine class of highly trained, capable young women will at that time receive their diplomas and go out to enter the beautiful ministry of the trained nurse.

L. B. Leach, of Pawnee Rock, Kansas, a

good friend of the Benevolent Association, one who gave a large sum to the annuity fund, has just passed to his reward. Brother Leach gave the bulk of a lifetime saving for the care of the widow and the orphan.

The association is in great need of a home for incurables. Requests are received almost daily from ministers and churches to care for some incurable invalid among their members. The next great undertaking should be the establishment of such a home.

We are glad to report that a number of churches and Bible-schools of the brotherhood are observing a "Giving Christmas," and the number increases each year. Our Christmas offering was surely a God-send to us this year, coming at a time when living was high and the income low. The association has under its care at the present time, something over four hundred children and about seventy aged, indigent brethren and sisters.

J. H. Rosecrans has prepared a very attractive cantata for the use of the Bible-schools in behalf of our association's work at Easter. The association is having it printed and it will be ready for free distribution at an early date. Brethren, send your orders in early. Easter is the 7th of April.

JAS. H. MOHRTER.

Hiram College Notes

Hiram opened the second term of her first year as a strictly college institution, January 3, with a further increased enrollment. Looking back over the past year, Hiram has great reasons to rejoice over the advances she has been enabled to make through the co-operative efforts of the college trustees, professors, students and town folk.

Special effort is being made this term by the members of the staff of the Young Men's Christian Association, toward the raising of funds through the generosity of the alumni and friends of the college for the furnishing and remodeling of a men's club room in the association building. Already one room has been equipped for the boys of the village, and it is the intention to throw the new room open for both students and men of the town as a social meeting place.

One of the most important events of this term are the evangelistic meetings now being held in the Christian Church, by R. H. Miller, of Buffalo, N. Y. Mr. Miller spent two weeks in Hiram, two years ago, and won the admiration of the student body, making his presence now especially welcome.

President Bates left Friday on a week's trip through the East. Sunday he fills the pulpit of Mr. Miller, in the Christian Church in Buffalo, and from there he goes to Philadelphia to attend an international religious conference. Before returning home, the president will be in New York for a few days.

The Call of the World

The call was never before so insistent. All the world is aroused to its deep need. Nations are all astir. They are being awakened from their sleep of centuries. Like a child aroused from its slumber, they call for light. Jesus Christ is the light of the world. Without him, all is darkness. He meets all needs; he satisfies all hunger. He is the water of life to all who thirst. All the world calls for him. His word giveth life. He is the world's hope.

The cry from India is piteous. Her teeming millions have waited through the long, dark centuries for the night to pass. Gleams of light have begun to appear on the eastern sky. The glimpse of a new day, which is now dawning only give pathos and strength to her cry. The three millions of Christians in that land, the mother of religions, is a prophecy of a glorious day, which rapidly approaches. Knowing ones believe that Chris-

tianity will be her dominant faith within the next century.

The change in China is without a parallel in the history of the race. There have been more significant changes in that land in the past five years than in any other nation; and more in that five years than in the same period in any other nation since the world began. In this time of her wondrous movement she calls long and loud for Christian direction. Her present confusion is her salvation. She is breaking away from her dead past. Now is the time to extend to her a guiding hand.

Japan is on the highway to a Christian civilization. Her rapid advance calls for special thought. Her military power and her increasing wealth will all come to naught without Him who is the Prince of Peace. Her call is the common call of the race.

Shafts of gospel light are piercing all through the dense, dark cloud which has enveloped Africa for so long. She asks expectantly that her children be not led away into territory and hopelessness of the prophet of Mecca. Ethiopia stretches out her hands unto God.

Everywhere the cry comes for better things. Men are turning their faces toward God. Their call is the deep cry of the heart.

We have what men need. Shall we break to them some of the bread that has blessed us? Our bounty is the common need of the race. Our blessings are the common inheritance of all men. The world calls for its birthright.

Let us heed the call as we approach the March offering. Please order your March offering supplies today.

F. M. RAINS, Secretary.

News From the Foreign Society

From last reports there are 1,750 members in the churches on the Congo. This membership is divided as follows: Bolenge, 800; Longa, 290; Lotumbe, 250; Monieka, 400. Monieka is the newest station of all. There have been about 400 baptisms this last year.

The missionary rallies conducted by A. McLean and E. W. Allen are well attended and the enthusiasm is high. The outlook for the March offering is very encouraging.

J. C. Ogden and family of Batang, Tibet, will land in San Francisco on January 18. A hearty welcome will await them in America after their fruitful term of service in their remote field and their safe journey through China during the time of revolutionary upheaval. Just as soon as conditions in China permit travel and they can go with safety, Dr. A. L. Shelton and family, together with H. A. Baker and wife, will start for Batang.

Many Mission Study Classes are being formed to use the book: "Ten Lessons in World Conquest."

One of the most striking facts about the history of Christian missions in Japan is that during the last five or six years over 200,000 copies of the union hymn book have been sold. All the Christians in Japan use one hymn book. Some believe that a union hymn book in this country is altogether desirable and practicable.

R. Ray Eldred, Longa, Congo, West Africa, under date of November 15, reports the following baptisms: "Lotumbe 19, Monieka, 25, Longa 18, Bolenge 174; making 236 in all. These all within the last month. I have just returned from a trip up a river which empties into the Busira, about thirty miles above here. It is new country and the outlook is good. This last month 43 evangelists went out from Longa. These are divided among fourteen outposts. The school is holding its usual number with steady interest. We are much in need of more workers, es-

pecially that we might put a man at Monieka. Every week this is not done, the cause loses more than we can tell."

The Bible College of Missouri, and Education Day

To the ministers of the Christian churches of Missouri. The third Sunday in January is Education Day, the day on which our churches are earnestly expected to take an offering for Christian education. There is no Christian education so badly needed as the training of young ministers for service in the field. There are five hundred Christian churches in Missouri, and if we do not supply shepherds for these sheep, every one of our organized forces will suffer.

Consequently, a church which renders any missionary service at all ought to take an offering for Christian education upon this day. For the fundamental need is the need for men to preach the Word. Take an offering on this day for the sake of the vision of yourself and your church, and for the sake of the needs abroad.

And when it comes to the use of this offering, we earnestly petition you to consider the plea of the Bible College of Missouri, the strategic school of your state. It is located in the very heart of your great commonwealth. It is placed, by a stroke of economic genius, so that it commands millions of dollars worth of lay instruction from a great university, free of charge, and every dollar that you invest in it goes as far as four. With your aid it will become the Biblical seminary of the Central West. Your money will be wisely used as a permanent addition to the endowment fund of the school. It will be spent, not in superficial ways, but to employ the best scholars among the Disciples of Christ to give our students the best they can get.

The Bible College of Missouri has the location; it has the economic advantage; it has the aim; it has the men behind it; it has the future. It will go on to victory. Will you get behind a proposition that has its feet upon the solid rock, each hand upon a busy work, and its face to the front. Send your offering to J. T. Mitchell, Treas.

R. W. GENTRY, Field Sec.

Columbia, Mo.

Mr. Watterson on Christianity

(Continued from Page 9.)

never any sanhedrim, consistory, church congress, or party convention—with absolute power. Honest men are often led to do, or to assent, in association, to what they would disdain upon their conscience and responsibility as individuals. *En masse* extremism always prevails and extremism is always wrong, it is the more wrong and the more dangerous because it is rarely wanting for genial and convincing argument to plausible sophistries, furnishing congenial and convincing argument to the mind of the unthinking for whatever it has to propose. It is not for me to instruct Doctor Powell in his duty. It is not for me to plan a campaign for this exceedingly well-housed religious institution. But, I would never have ventured to come here if I had not believed that the whole force of its organization—the genius of its pastor, the influence of its wealth and culture—were to be heaven-bent toward the love of man through grace of God. If that be wanting nothing else is much worth while. Not alone the love of man for woman, but the love of woman for woman and of man for man; the divine friendship taught us by the sermon on the mount; the religion of giving, not of getting; of whole-hearted giving; of joy in the love and the joy of others.

"Who giveth himself with his gift feeds

three, himself, his hungering neighbor and Me."

I would have Doctor Powell, and all other ministers of religion as free to discuss the things of this world as the statesmen and the journalist! but, with this difference, that the objective point with them shall be the regeneration of man through grace of God and not the winning of office, or the exploitation of parties and newspapers. Journalism is yet too unripe to do more than guess at truth from a single side. The statesman stands mainly for political organism. Until he dies he is suspect. The pulpit remains therefore still the moral hope of the universe and the spiritual light of mankind.

It must be non-partisan. It must be non-professional. It must be manly and independent. But it must also be worldly-wise, not artificial, sympathetic, broad-minded and many-sided, equally ready to smite wrong in the mighty and to kneel by the bedside of the lowly and the poor, the weak and the afflicted.

I have so found most of the clergymen. I have known, during a long life, the exceptions too few to remember. In spite of the opulence we see about us, let us not allow ourselves too much conceit and pride. Especially may the pastor of this flock emulate the virtues of that village preacher of whom it was said that—

"Truth from his lips prevailed with double sway,
And those who came to scoff remained to pray.

• • • • •
A man he was to all the country dear,
And passing rich with forty pounds a year.

• • • • •
His house was known to all the vagrant train,
He chid their wanderings but relieved their pain;

The long-remembered beggar was his guest,
Whose beard descending swept his aged breast;

The ruined spendthrift now no longer proud,
Claimed kindred there and had his claim allowed;

The broken soldier, kindly bade to stay,
Sat by the fire and talked the night away,
Wept o'er his wounds, or tales of sorrow done,
Shouldered his crutch and showed how fields were won;

Pleased with his guests the good man learned to glow,

And quite forgot their vices in their woe,
Careless their merits or their faults to scan,
His pity gave e'er charity began!"

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